

# Discovery of Truth and Immortality



Swami Ramsukhdas



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tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva	
tvameva	vidyā	draviṇaṁ	tvameva	
tvameva	sarvaṁ	mama	devadeva	
त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव ।	
त्वमेव	विद्या	द्रविणं	त्वमेव	
त्वमेव	सर्वं	मम	देवदेव ॥	

Swami Ramsukhdas



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Śrī Hariḥ  
**Foreword**

There are two things. One of them is to be created (produced), while the other is to be discovered. The thing, which neither existed nor will exist, is created; while the thing, which has been existent and will also exist, is discovered. From this point of view, the thing, which is unreal (untrue), is created; while the thing, which is real (true), is discovered. An aspirant is he, who is engaged in the discovery of truth. This book is extremely useful for the seekers to discover truth and to realize immortality. Therefore it is requested to the readers that they should study this book seriously, reflect upon it and attain the objective of their human life.

This book is the combined English version of the two Hindi books ‘**Satya Kī Khoja**’ and ‘**Amaratā Kī Ora**’ by most revered Shri Swami Ramsukhdasji Maharaja.

---**Publisher**



Śrī Hariḥ

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Śrī Hariḥ  
**Discovery of Truth**

In the scriptures it is mentioned that in the human body there is predominance of action. When a man has a desire to acquire something, he is inclined to act. An action is of two kinds—Kartavya (duty viz., what ought to be done) and Akartavya (what ought not to be done). Performance of action with disinterested spirit is Kartavya and its performance with interested spirit is Akartavya. The root of Akartavya is the desire for sensual pleasures. When the desire for pleasure is wiped out, Akartavya is not done. When Akartavya is not done, Kartavya viz., duty is automatically performed. The spiritual discipline which is practised naturally or automatically is real and which is practised intentionally and with efforts is unreal (artificial).

It is not a rule that a desire is always satiated. A desire may be or may not be satiated. Till today all the desires of even a single person have not been satiated nor can be satiated. If a desire is born but it is not satisfied, it causes much pain. But the condition of man is that he feels sad when his desire is unsatisfied, and again he has a new desire. The result is that neither his desires are satisfied nor his pain ends. Therefore, if a person wants to escape pain, the remedy is the renunciation of desire. Here a doubt



may arise why we should perform an action, when we have no desire. The clarification is that an action is performed in order to reap its fruit and also to renounce the desire for its fruit. He, who wants to be free from the bondage of actions, performs an action in order to renounce the desire for fruit. Another doubt may arise, if we have no desire, how will our life run smoothly? Should we not need food and water etc., for sustenance? The clarification is that we have been taking water and meal for so many years, have our hunger and thirst been satisfied? The answer is 'No', our hunger and thirst have not been satiated. Another question may be raised that we'll die without meal and water. O.K. Will you not die, if you go on taking meal and water? You'll have to die. In fact our life does not depend on the satisfaction of desires. Did the mother suckle the child at its birth because it had a desire? Life is not sustained by desire but by destiny.

All desires are never satiated of any person. Some desires are satiated and others are not satiated—This is everyone's experience. We should reflect upon whether satiety or insatiety of desires makes any difference in us (the self). Do we not exist, if our desire is not satiated? Having reflected upon this point we realize that the self ever remains the same, whether a desire is satiated or not. We (the self) ever remain the same, whether the desire is satisfied or not satisfied or renounced. This fact provides us the vigour—why should we suffer pain when it does not

make any difference in us (the self) if our desire is not satiated?

There are two options for a man—either he should satiate all his desires or he should renounce them. It is beyond his control to satiate desires, therefore why not to renounce them? We don't do what we can and we want to do what we can't—it is because of this heedlessness that we are suffering pain.

First of all for the person, who wants to renounce desires, it is inevitable to accept the fact, 'In the world there is nothing mine'. So long as we assume the body or any other thing ours, it is difficult to renounce the desire totally. If we accept the fact that in infinite universes there is no such thing which is mine and which is for me, then the desire is naturally wiped out; because when there is nothing mine and for me, then what acquisition should we desire and why should we desire it? Desires are totally renounced, only when man has no relationship (I'ness, mineness) with the body. Therefore total renunciation of desires means—to suffer death while living. For example when a man dies, he does not call anything as his own and wants nothing. He is not affected by favourableness or unfavourableness, honour or dishonour, praise or blame etc., similarly when desires are totally renounced, man is not affected by favourableness and unfavourableness etc., but remains alive. Therefore King Janaka, in spite of having the physical body, was called Videha (not bound by the physical body). He, who suffers death while living,

becomes immortal. Therefore if man becomes totally free from desires, he becomes immortal while living—

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

(Kāth. 2/3/14; Vṛhadā. 4/4/7)

“When all desires resting in the striver’s mind are rooted out, then the mortal man becomes immortal and here (in this human life) realizes Brahma (the Absolute) well.”

When a striver does not attach significance to the satiety of desires, then by him all actions are performed automatically with disinterested spirit and he is freed from the bondage of action. Being free from the desire for pleasure, all his evils are destroyed because the root of all evils is the desire for pleasure. A striver’s life should be free from evils. He, who is endowed with evils, cannot be a striver.

Now let us think over—Where do evils abide? In the world there are two entities—the real and the unreal. Evils (flaws) abide neither in the real (imperishable) nor in the unreal (perishable). Flaws don’t abide in the real because the real never ceases to be viz., it has no shortage ‘नाभावो विद्यते सतः’ (Gītā II. 16). A desire is born only when there is some shortage. But the entity, which never ceases to be, viz., remains uniform, has no shortage and therefore there can’t be any desire in it and where there is no desire, there can’t be any flaw. Also there can’t be a flaw (defect) in the unreal because the unreal has



no existence—‘नासतो विद्यते भावः’ (Gītā II. 16). Therefore where can a flaw abide in the unreal when it has no existence? The biggest flaw (defect) is that the unreal has no existence, so there is no possibility at all of the visit of any defect in it. In the relationship between the real and the unreal also, there can’t be any flaw because as the relationship of the light with the dark is impossible, similarly the relationship between the real and the unreal is impossible. Then where do flaws abide? Flaws abide in the person who has a desire. The reason is that all flaws are born of desire—‘काम एष.....’ (Gītā III. 37). When a man has a desire for pleasure by acquiring a thing, then greed is born. When he has a desire for pleasure through a person, then delusion is born. When he desires pleasure by a particular state, then limitedness (segregation) is born. As in a seed, the jungle spreading for miles and miles, is existent, similarly in a flaw, all flaws are existent. There is no flaw which does not involve all other flaws. Therefore so long as there is any flaw, a striver should not feel satisfied. Every person is partially evil and partially virtuous. No one can be endowed with flaws in all ways, at all times and for all persons etc., because at the root he is a fragment of God\*. If a striver wants to be totally flawless, he should totally renounce the desire for contact-born pleasures.

Now let us think over—Where does a desire

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\* ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara. 117/2)

abide? Several people hold that a desire abides in the mind. But actually a desire does not abide in the mind but comes into (visits) the mind—‘प्रजहाति यदा कामान् मनोगतान्’ (Gītā II. 55). The mind is an instrument (internal instrument). An instrument has no desire. Has a pen a desire to write? Has a motor car a desire to move? No. If we hold that a desire abides in the mind, then if the desire is not satiated, the mind should suffer pain. But if the desire is not satiated, the doer (self) suffers pain. Therefore in fact the desire does not abide in instruments (mind, intellect) but abides in the doer. An instrument depends on the doer. But being entangled in the duality, in the form of pleasure and pain, caused by the satiety and insatiety of desires, a man’s discriminating faculty does not function properly and so he holds the desire to be abiding in the mind.

Now reflect upon—Who is a doer? If the mind had been a doer (agent), it would have not thought according to the determination of the intellect. It is everyone’s experience that the mind renounces the desire to do a piece of work which the intellect determines not to do, and it desires to perform an action which the intellect determines to do. But the intellect is also not an independent agent because intellect is also an instrument (internal instrument). When a man derives pleasure out of the satiety of a desire, then his intellect decides to do that action. But the man, who knows that the enjoyment of pleasures results in pain, renounces the pleasure derived out of the satiety of desire, then his intellect,

instead of being inclined towards pleasures, decides to renounce the desire for pleasure. An instrument depends upon the agent and is very beneficial in the performance (accomplishment) of an action—*साधकतमं करणम्* (Pāṇi. Aṣṭā. 1/4/42). The self (soul) is also not an agent because, if there had been doership in the self, the doership would have never been destroyed. Therefore the Lord has negated the sense of doership in the self—*‘शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते’* (Gītā XIII. 31) (the self, though dwelling in the body, neither acts nor is tainted). In fact he, who is an experiencer (happy and sad), is an agent.

Now think over—who is an experiencer? Neither the real nor the unreal can be an experiencer; because the real is devoid of experiencership, while in the unreal no experiencership is possible. When a striver discriminately renounces his affinity with the body totally, which indeed is, then there persists neither a doer nor an enjoyer but only the divine entity remains. It proves that no one is a doer or an enjoyer but doership or enjoyership is merely assumed. Here a point needs attention that when the self—is realized viz., here is knowledge or Self-realization, then a striver has no relationship with (the so called) his *Śarīr* (body) and then he has also no relationship with the *Śarīrī*. The reason is that the divine entity (the self), because of Its affinity with the *Śarīra* (body) is called *Śarīrī*. When Its affinity with the body is renounced, the divine entity persists but it is not named (called) *Śarīrī*. In the divine entity all *Śarīrīs* become one. That



divine entity is called Brahma (the Absolute), and to remain axiomatically established in that natural state, is salvation. Having attained salvation, the soul (self) becomes identical in attributes with Brahma viz., as Brahma is Truth-Knowledge (consciousness)-Bliss solidified, so does the self become Truth-Knowledge-Bliss solidified—‘इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः’ (Gītā XIV. 2) (those, having taken refuge in this wisdom become identical in attributes with Me). Having become identical in attributes with God, the man (embodied soul) becomes free from the cycle of birth and death—‘सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च’ and he becomes pure, enlightened, emancipated, young (free from old age), immortal and independent. This is called attainment of Yoga (union with God)—‘तदा योगमवाप्स्यसि’ (Gītā II. 53).

Where there is Yoga (equanimity or union with God), there is no Bhoga (worldly enjoyment), and where there is Bhoga, there is no Yoga—this is a rule. But there is also a state when a striver becomes proud of Yoga or knowledge (wisdom) or devotion (love), and he holds that he is a Yogī or he is wise or he is a lover. The reason is that from time immemorial, the man has formed the habit of getting proud of himself, when he establishes relation with anyone or with anything; as having acquired wealth, he declares “I am wealthy” etc. ‘I am a Yogī’—in fact this is Bhoga of Yoga because in it there is attachment to Yoga; in this case, with Yoga, there is mixture of egoism. “I am Jñānī (wise)” —in fact this is Bhoga

of Jñāna because in it there is also attachment to knowledge (wisdom); in it with wisdom, there the egoistic notion is also mixed. “I am a Premī (lover)” — in fact this is Bhoga of love because in it there is attachment to love; in it with love, there also the egoistic notion is mixed. When Bhoga is wiped out, then the striver does not remain either a Yogī or wise or a lover viz., his individuality is totally wiped out. The reason is that he gets identified with Yoga, knowledge or love viz., he becomes Yoga-personified or knowledge-personified or love-personified, therefore he loses the sense of pride. So long as his individuality persists, there remains possibility of a downfall (ruin). Therefore he, who is proud of Yoga, can sometimes also get entangled in Bhoga (mundane enjoyments or pleasures); he, who is proud of knowledge, can also sometimes get entangled in ignorance; he, who is proud of liberation (salvation), can also sometimes get entangled in bondage\*; he who is proud of love (devotion), can also sometimes get entangled in attachment.

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\* येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ।

आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः ॥

(Śrīmadbhā. 10/2/32)

“O Lotus-eyed Lord! The people who don’t take refuge in Your feet and because of being devoid of devotion to You, whose intellect has also not been purified, they regard themselves to be liberated (emancipated), but in fact they are bound. Even if by practising spiritual discipline, they reach the highest goal, yet they have a downfall from there.”

When a striver gets rid of the pride (Bhoga) of Yoga, knowledge and devotion (love), then he attains salvation. Even having attained salvation, a subtle impression of ego persists of the discipline (opinion), which a striver followed during his spiritual practice, which is called 'Abhimānaśūnya Aham' viz., ego free from pride. As roasted (parched) gram cannot be used as seed for farming but is used as an eatable, similarly the ego free from pride, does not lead to birth and death but (because of the impression of one's opinion) causes differences of opinions with other philosophers. It means that because of that subtle ego, a liberated soul gets satisfied with his opinion (discipline). So long as he is satisfied with his opinion and recognises and honours it only, there cannot be ideological unity with other philosophers. Spiritual practices are different, but Sādhana-tattva (spiritual discipline in essence) is one viz., Karmayoga, Jñānayoga (Discipline of Action, Discipline of Knowledge) etc., all combined constitute Sādhana-tattva. The opinion of a liberated soul is Sādhana-tattva.

The soul (self) is a fragment of God, therefore whatever opinion (spiritual discipline) a striver catches hold of viz., insists on, that appears to be true to him. Therefore a striver should follow his opinion but should not catch hold of it viz., should not insist on it. He should insist neither on knowledge nor on devotion. He should not regard his opinion as superior to other opinions but respect (value) other opinions equally. According to the gospel of the Gītā as the



renunciation of the 'mire of delusion' is necessary, so is the renunciation of the 'confusion of mind by hearing conflicting spiritual doctrines' necessary (Gītā Chapter 2, Verses 52-53) because both are the stumbling blocks to the progress of a striver. Therefore so long as a striver perceives philosophical differences between his doctrine and others' doctrines, and does not value them equally, he should not feel contented with his spiritual progress. Having ideological differences, he can have an access to Sādhana-Tattva but he can't attain the Supreme Goal (Salvation or God-realization). Having attained the Supreme Goal, he does not insist on any doctrine or opinion and all opinions appear alike to him—

पहुँचे पहुँचे एक मत, अनपहुँचे मत और।

'संतदास' घड़ी अरठ की, दुरे एक ही ठौर॥

नारायण अरु नगर के, रज्जब राह अनेक।

कोई आवौ कहीं दिसि, आगे अस्थल एक॥

(It means that the means to achieve an end are several but the end is one and the same.) The founders or annotators of ideological doctrines don't indulge in conflicts but their followers do. The reason is that the followers have not attained salvation, so they insist on their opinion while the founders have attained salvation. It is because of the differences in doctrines or opinions of the founders (annotators) that their followers have attachment to their doctrines (opinions) and aversion to the sects (doctrines) of others. It is attachment and aversion which cause a very big

stumbling block to the discovery of the truth. But being free from attachment and aversion, a striver discovers the truth, that when the Real Entity (God) is one, then why are there differences in opinions? Therefore he is not content with salvation. In the discovery of the truth, he loses his own identity also and then only 'Vāsudevah sarvam' viz., 'All is God' remains.

The striver, who has the latent impressions of devotion, is not content with salvation. The relish of salvation becomes insipid to him and then he attains devotion to God. Devotion is a means as well as an end—'भक्त्या सञ्जातया भक्त्या' (Śrīmadbhā. 11/3/31). In the Discipline of Devotion because the means (the spiritual discipline) and the end (aim) both are God, so the insistence of the striver on his opinion is easily given up and Sādhyā-Bhakti (devotion as an end) viz., every moment-enhancing devotion is automatically attained. Having attained devotion, 'All is only God'—this entire-form of God is obviously realized and profound love for God is aroused. When such a profound love is aroused, then there remains no insistence on a particular opinion, all differences of opinions come to an end, and only one Entity remains. In salvation there is constant (integral) bliss, while in devotion there is infinite and enhancing bliss which increases every moment. Devotion (love) is the final fruit (aim) of all spiritual disciplines. Every striver has to attain this goal by practising his spiritual discipline. Therefore this human life is indeed meant for spiritual practice or

for devotion (love) to God, because the human life has been bestowed upon us so that we may attain God; and only attainment of devotion to God is the life achievement of human life.

‘Man’ and ‘striver’—both are synonyms. He who is not a striver, is in fact not a man. He who is a striver, is indeed a man. A man’s main duty is—to accept the truth. God exists—this is true; and the world does not exist—this is also true. To accept the true as true, is acceptance of the truth; and to accept the untrue as untrue, is also acceptance of the truth. To accept our relationship with the Supreme Person, with Whom we have it, is acceptance of the truth; and not to accept our relationship with the inert viz., a thing or a person with whom we don’t have it, is also acceptance of the truth. At the root there is only one truth (reality), and that is that there is nothing else at all besides God in His entire form—‘Vāsudevah sarvam’ (All is God).





## Salvation and Love (Devotion)

The soul is within God and the world is within the soul. The reason is that the existence of the universe depends on the soul ‘yayedam dhāryate jagat’ (Gītā VII. 5) viz., the universe is sustained by the soul; and the existence of the soul depends on God—‘mamaivāṁśo jīvaloke jīvabhūtaḥ’ (Gītā XV. 7) viz., the soul is a fragment of God. When the Soul (self) attaches more importance to the world than itself, then it is bound and when it attaches more importance to itself than the world, then it is liberated (gets established in the self). But when a man (the self) attaches more importance to God than himself, then he becomes a devotee (lover).

So long as a man (the self) attaches more importance to the body and the world than himself, his shortage (poverty) does not end. He may gain the kingdom of infinite universes, yet his shortage persists. It is because of shortage that there are two things in one’s life—the sense of mine (possession) over the things acquired, and the desire to acquire what he has not yet acquired. So long as the sense of mine and desires persist, salvation is not attained and without the attainment of salvation, shortage does not end. When a man attaches more importance to the self than the world viz., when he with as much truth, firmness, faith and surety accepts the existence and value of the self as he has accepted of the body, then his life becomes totally free from

shortage. In this state of freedom from shortage, he has no sense of mine (possession) over the things and circumstances that are available, and has no desire to acquire the things which he has not yet acquired. His taste for pleasure and prosperity is wiped out. The things, which have been acquired, are not misused by him. He fears death no more. The necessities for sustaining life are available to him before time; as milk at the mother's breast is available before the suckling is born. When a man becomes free from greed, things remain eager to come to him.

A virtue or vice reveals itself in different forms in different situations. To attach more importance to the body (transient, perishable) than the self viz., to accept the body as the self, is the basic flaw from which all demoniac traits emanate. To attach more importance to the sentient self (eternal, imperishable) than the body, is the basic virtue from which all divine traits evolve. When we attach more importance to the self than the body, it means that our existence does not depend on the body viz., we (the self) can live without the body and we live without it, we can remain alive without it and we remain alive without it. When we are attached to the body, we get bound and when we get detached from it, we are liberated. The body is inseparable with the world; therefore when we accept our affinity with one body, it means that we have accepted our relationship with the entire world.

When a man (the self) attaches more importance to God than the self, viz., he accepts God as his and for

him with the same truth, firmness, faith and sureness, as he accepts the body as his and for him, then he becomes a devotee (lover). When a devotee attaches more importance to God than the self, then the relish (bliss) of salvation also becomes insipid.

God is the supreme illuminator, the supreme base, the supreme refuge and the supreme abode of the entire universe. The man (self) is a fragment of that God. The root of all evils is that he regards God, Who is inseparable with him as separate from him and he regards the body, which is separate from him, as his and for him. To regard God as one's own, is the association with the real (Sat) and to regard the body and the world as one's own, is the association with the unreal (Asat). When a man assumes the body and the world, which are acquired and will be lost, as his, then God, Who is his, is not perceived as his. The result is that a man suffers disquietude, pain, shortage, insipidity, dependence and bondage etc. So long as the body appears to a man to be his and for him, however much spiritual discipline he may practise, however much austere penance he may undergo, however much hearing of scriptures, cognition and assimilation he may observe, he will not attain supreme peace. On the contrary he will be proud of his spiritual practice, of his penance and of his knowledge etc. From pride all flaws emanate and are nourished. It means that if he does anything by regarding the body as his own, it will not compensate for his shortage. Therefore it is a rule that whatever is acquired and will be lost, cannot

be of any utility to us. But with that we can render service to others because that is others' and for others. That is of no other utility besides being used in rendering service to others or being renounced.

Having studied numerous scriptures, having listened to many spiritual discourses and having possessed a lot of knowledge, sorrows, disquietude, shortage and dependence etc., cannot be destroyed. They can make the intellect strong (sharp) but cannot make it even (fixed). When a man's intellect becomes strong, he can deliver good lectures, can write books, can learn several arts and sciences, can defeat others in debates on scriptures, can answer complicated questions but cannot be free from dependence (bondage). If a man wishes, he even without studying the scriptures, can realize that the thing, which is acquired and will be lost, is neither his nor for him. Having accepted the fact that the thing is neither his nor for him, the sense of mine and the desire are wiped out. When the sense of mine and the desire are wiped out, his intellect becomes even. When the intellect becomes even, then his affinity for the unreal is renounced viz., the existence and value of the body and the world come to an end and his affinity for the body and the world is totally renounced.

When a man attaches more importance to the self than the body and the world, then he is liberated. Having attained liberation (salvation) 'I am liberated' such a subtle ego (ego free from pride) persists which causes philosophical (ideological) differences. But



when he attaches more importance to God than the self, then his subtle ego is transformed into devotion (love) to God and his delight in the self is transformed into delight in God\*. Having attained devotion, all differences come to an end. Salvation is a means but devotion (love) is an end (aim). The human life becomes perfect and successful on having attained devotion (love) to God.

Having attained salvation, inquisitiveness is fulfilled and sufferings are totally annihilated, but having attained devotion (love), the devotee neither attains completion (perfection) of love nor sustains loss of it nor it is annihilated but it is enhanced successively—‘प्रतिक्षण वर्धमानम्’ (Nārada Bhakti. 54). This love is attained by having the ‘sense of mine’ with God viz., by regarding God only as one’s own. The reason is that God has created pleasures and salvation in order to bestow them upon man but He has created man for Himself that he should love Him (God) and He (God) should love him. The Lord has bestowed upon him, the power to do an action for pleasures, discrimination for salvation and love for Himself. The Lord Himself hungers for love—‘एकाकी न रमते’ (God alone was not satisfied with Himself, so he created man). Love satisfies even God. Therefore love is the loftiest sentiment and there is nothing superior to love.

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\* The striver following the Path of Knowledge attaches more importance to the self, while the striver following the Path of Devotion attaches more importance to God.

## **Jñāna (Knowledge) with Vijñāna (Manifest Divinity)**

There are two divisions of all the scriptures (philosophies)—theistic and atheistic. In the theistic scriptures the Gītā is an important one. The basic principle of the Gītā is ‘Vāsudevaḥ Sarvam’ viz., ‘All is God’. The philosophers, who are satisfied with their philosophy, with their opinion only, stopped there without any further progress. But those, who were not satisfied with their philosophy, realized ‘All is God’. Having realized ‘All is God’, all ideological differences among philosophers and their philosophies (ideologies) are totally wiped out and they all become one.

In the scriptures there is description of the world, the soul and God because in the entire universe there is no other entity besides these three. In the Gītā these three have been named differently; as Jagat (world) has been called Aparā (lower Nature), Kṣetra (field), body, Kṣara (perishable) etc., Jīva (soul) has been called Parā (higher Nature), Kṣetrajña (knower) and Akṣara (imperishable) etc., and Paramātmā (the Supreme Soul viz., God) has been called Brahma (the Absolute) and Puruṣottama (Supreme Person) etc. In the Gītā the Lord has mentioned Aparā (world) and Parā (soul)—both His Prakṛti (Nature or power).\*

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\* भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

without the powerful, power has no independent existence, similarly without God, the world and the soul have no independent existence. The soul is a fragment of God and the world is a fragment of the soul because the soul has sustained the world—‘ययेदं धार्यते जगत्’ (Gītā VII. 5). Therefore in the Gītā the description of the world (universe), the soul and the Supreme Soul (God) does not mean that they are different entities but it means that they are one and the same.\*

The higher Nature and the lower Nature—with these two, God is equally related. But the higher Nature (Parā) bears no relation with the lower Nature

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अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत्॥ (Gītā VII. 4-5)

‘Earth, water, fire, air, ether, mind, intellect, ego—these constitute My lower nature, eightfold divided; but different from it, O mighty-armed, is My higher nature, the embodied soul, by which this universe is sustained.’

\* एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्।

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्॥

(Śvetāśvatara. 1/12)

‘One should always know Brahma (the Supreme) Who is always lodged in one’s heart because there is no other truth besides Him, which should be known. Having known the enjoyer (embodied soul), the enjoyed (world) and their inspirer, the Supreme Lord, a man knows everything. Thus there are three divisions of only Brahma viz., the soul, the world and the Supreme Soul—these three are the forms of entire Brahma only.

(Aparā). The reason is that the nature of the two is totally different from each other. Parā is unchanging and imperishable, while Aparā (body and world) are kaleidoscopic and perishable. Parā Prakṛti, being a fragment of God, is of God's nature viz., as God is unchanging and imperishable, so is His Parā Prakṛti (soul). It means that the soul is an indivisible fragment of God while the body is an indivisible fragment of the world.

The soul and the Supreme Soul are Prāpta viz., existent; and the gross, subtle, causal bodies and the world are Pratīti viz., illusive. The existent is real while the illusive is unreal. The unreal has no existence while the real never ceases to be—'नासतो विद्यते भावो नाभावो विद्यते सतः' (Gītā II. 16). He, who is existent, is not seen but He exists and 'the illusive' is seen but in fact has no existence at all. 'I belong to a particular Varṇa (order of life) and Āśrama (stage of life) etc., this pertains to the illusive, and I am a striver (Yogī, seeker of salvation, devotee)—this pertains to the existent. When in a man there is predominance of the illusive, then he is worldly; and when in him there is predominance of the existent, then he is a striver. Therefore in a striver there should be predominance of the existent. If there is predominance of the illusive, a striver faces a lot of difficulty in attaining perfection (salvation). Salvation or devotion is not attained to the illusive but to the existent (self). Therefore the Lord having mentioned his devotees of four kinds (the seekers of wealth, the afflicted, the



seekers of knowledge and the wise) in the ninth chapter from the thirtieth verse to the thirty third verse, declared that even the vilest sinners, those born of sinful wombs, women, Vaiśyas, Śūdras, Brāhmaṇas, Kṣatriyas—all these people can become four kinds of devotees. In other words it can be said that God is not realized by sinners or by those born of sinful wombs or by women, Vaiśyas, Śūdras, Brāhmaṇas, Kṣatriyas but He is attained to a devotee (the self)\* (IX. 33). Therefore any person, who is attached to the body-senses-mind-intellect, can be a voluptuary but not a Yogī (equanimous, having union with God).

Whatever is existent is Parā Prakṛti (the self) and whatever is illusive is Aparā Prakṛti (the body and the world)—both of them being God's are Divine manifestations—'सदसच्चाहमर्जुन' (Gītā IX. 19). But the embodied soul (Parā) has sustained the world (Aparā) viz., he (self) having given independent existence and value to Aparā has accepted it as Its own—'मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति' (Gītā XV. 7). This is the basic error of a man (self) that he, by identifying himself with

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\* नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो  
 नो वा वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।  
 किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे-  
 गोपीभर्तुः पदकमलयोर्दासदासानुदासः ॥

'I am neither a Brāhmaṇa, nor Kṣatriya, nor Vaiśya, nor Śūdra; nor a celibate, nor a householder, nor an ascetic; but I am a very humble servant of the lotus feet of Lord Kṛṣṇa, the lover of cowherds', women, in the form of the overflowing ocean of the entire supreme blissful nectar.'

the body, has become Jagat\* viz., he has become the kaleidoscopic mortal world (embodied soul). In order to rectify this error, a striver should surrender Parā viz., the self to God and Aparā viz., the body-senses-mind-intellect to the world, viz., serve the world with them. 'I am God's and God is mine'—acceptance of this fact is the self's surrender to God; and 'the body is of the world and for the world'—this realization means 'to surrender the body to the world'. Thus the God's thing is offered to God—this is the Path of Devotion (Bhaktiyoga); and the world's thing is offered to the world—this is the Path of Action (Karmayoga); and without desiring anything from God and the world, the self's being detached from the world is the Path of Knowledge (Jñānayoga). Thus having attained perfection by these three Yogas—Karma, Jñāna and Bhakti, the assumption of the independent existence of Parā and Aparā is wiped out and 'Vāsudevaḥ Sarvam' (All is God) is realized.

The person who wants to attain salvation, if he regards the world as true, he should practise Karmayoga (Discipline of Action); if he regards the self as true, he

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\* त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥ (Gītā VII. 13)

'Beguiled by these threefold modes (Guṇas) of Nature (Prakṛti), this world (all beings) does not know Me Who am beyond these modes and Who am imperishable.'

—In this verse the term 'Jagat' has been used for the embodied soul.

should practise Jñānayoga (Discipline of Knowledge) and if he regards God as true, he should practise Bhaktiyoga (Discipline of Devotion). If he does not regard anyone of the three as true, he can also attain salvation. The reason is that, if he does not regard anyone as true, he will not be affected by the world etc., and naturally he will be free from all distractions of the world and will remain established in the self. A man is affected by the thing which he regards as true.

We have returned the thing of the world to the world; now we have no right to desire anything from the world. Similarly if the God's gift has been offered to God, love (devotion) for God will naturally be attained to us. Nothing excels love, then what else should we desire from God? To offer the worldly things to the world is Yoga (equanimity) and to desire something from the world is Bhoga (indulgence). To offer the Lord's gift back to Him is Yoga (equanimity or union with God) and to demand anything from Him is Bhoga.

In fact the human life is neither Karmayoni (life for performing actions only) or Bhogayoni (life for indulging in pleasures) but it is Sādhanyoni (life for practising spiritual discipline) or Premayoni (life for devotion (love) to God) because God has created man only for love—'एकाकी न रमते'. (God did not delight in loneliness). It is only the human being, out of all the species, who can regard God as his and can say to God, "I am Thine and Thou art mine" or "There is no other existence besides Thou." The reason is that God

has created the universe for beings but He has created man for Himself. God has bestowed upon man the ability and power that he can regard God as his and can discard the world as his. It is by the ability and power bestowed upon man by God that he loves God.

The world is kaleidoscopic and is not ours, yet it seems to be loving to us; while God pervades everywhere, all the time and is our own, yet He is not loving to us. The reason is that we find fault with the world but we don't realize the reality that the world has no existence, no value and it is not ours. Similarly we chant the glory of God but we don't accept Him as ours by accepting His existence and value. Therefore the fundamental duty of a striver is not to regard the world as his own, by applying his discrimination and to accept God as his by applying His faith and belief, which is a fact.

When man regards the world as his and for him, then he feels that he (Parā viz., self) and the world (Aparā) have independent existence. The result is that man (the self) becomes dependent on the world and suffers by following the circle of birth and death. In order to be free from this dependence, a striver should follow the following three important factors :

- (1) Nothing is mine.
- (2) I need nothing.
- (3) I have to do nothing for me.

(1) The self is merely an existence. The self has nothing with Itself. Neither a thing nor an action of the world has an access to the self. It means that we



(the self) have nothing with us besides the self. The gross-subtle-causal body which we call as 'I' is neither with us (self) nor we are with it. Had the body remained with us (the self) how would we have taken numerous births? How would we (the self) have assumed numerous bodies? If we had accompanied the body, we would have never attained salvation. Space, time, things, persons, actions, circumstances, states etc.—all are kaleidoscopic, they are born and destroyed but the self never undergoes any change in the least and it is neither born nor is destroyed. We realize the appearance and disappearance of space and time etc., but no one realizes the disappearance of the self. How can the kaleidoscopic and perishable body—world stay with the unchanging and imperishable reality and be of any utility to It (the self)? How can the night of Amāvasyā (the last day of the dark half of a month) come in contact with the sun and be of any utility to the sun? The worldly body, power, intellect, knowledge, ability and beauty etc., are useful for the world, they are of no use in the least to us (self). It means that by the Aparā Prakṛti (lower Nature) and its evolute, the body and the world, we (self) don't gain anything, we are not invigorated in the least; they are neither of any good to us nor can be of any good to us. Infinite universes joined together cannot satisfy us (the self). Therefore in infinite universes there is not even a single thing which is ours and which is for us.

The soul and the Supreme Soul (God)—both are destitute. The man (self) is destitute because in the

universe there is nothing his viz., he has no relationship with anyone or anything else besides God; and God is destitute because there is nothing else besides Him—‘मत्तः परतरं नान्यत्किञ्चिदस्ति’ (Gītā VII. 7), ‘सदसच्चाहम्’ (Gītā IX. 19) (I am real and also unreal). So long as a man (self) holds that the world exists, he has nothing as his in the world; but when the world loses its independent existence, then nothing remains besides God—‘Vāsudevaḥ Sarvam’. He becomes God’s own self—‘ज्ञानी त्वात्मैव मे मतम्’ (Gītā VII. 18); ‘मयि ते तेषु चाप्यहम्’ (Gītā IX. 29) viz., “They are in Me and I am in them.” Therefore Lord Kṛṣṇa said to Rukmiṇījī, “We have ever been destitute and we love destitute devotees only and they love us.”

निष्किञ्चना वयं शश्वन्निष्किञ्चनजनप्रियाः ।

(Śrīmadbhā. 10/60/14)

God grants His vision only to the destitute devotees—‘त्वामकिञ्चनगोचरम्’ (Śrīmadbhā. 1/8/26). Therefore when we, having accepted the fact, realize that there is nothing mine and for me, we become destitute and thus become dear to God—

‘प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।’

(Gītā VII. 17)

(2) A desire is born when there is shortage. In the self there is no shortage—‘नाभावो विद्यते सतः’ (Gītā II. 16). Therefore in the self there is no desire. When in infinite universes there is nothing mine and for me and when nothing can have an access to the self, and thus we (the self) can’t obtain it, then what

for should we desire and why should we desire? The body, which we assume as 'I', 'mine' and 'for me', has neither been gained till today nor is gained, nor will be gained nor can be gained to us (self). The reason is that the body ever undergoes changes and we (self) ever remain the same. It means that the body has never been in contact with the self because both of them are opposite to each other in nature. Therefore we (self) need nothing either from the world or from God. We need nothing from the world because it has nothing which it may give to us. We also want nothing from God such as peace, salvation, God-realization, His vision because it is God's duty to bestow them upon man and it all depends upon Him. It is not our duty to explain God's duty to Him but we should discharge our own duty. It is our duty that without regarding anyone else besides God as ours, we should totally surrender ourself to Him and have no demand from Him at all because in fact no one else besides God is ours.

There is a vital fact that by regarding anything or anyone else besides God as ours, we renounce our relationship with God viz., we have a disinclination for Him. Similarly if we demand anything from God, we are attached to that thing and are detached from God. Man commits an error that he regards the things bestowed upon him by God as his, but he does not regard the giver of these things as his. The things bestowed upon him will desert him but God will never desert him.

(3) In the self there is no action. An action takes place in Prakṛti (Nature). The self does nothing in the least—‘नैव किञ्चित्करोमीति’ (Gītā V. 8), ‘नैव किञ्चित्करोति सः’ (Gītā IV. 20). Whatever a man does, he does it to acquire something. When in the entire universe, there is nothing ours and for us, then for what acquirement should we act? Therefore we have to do nothing for ourselves.

If we consider anything such as the body etc., ours, we can’t work in the disinterested spirit because the body needs food and clothes etc. Moreover without the total disinterested spirit, an action can’t be renounced but an action will have to be done in order to satiate desires. Therefore having realized “Nothing is mine”, a man becomes capable to realize ‘I need nothing’; and when he has realized “I need nothing”, he becomes capable to realize “I have to do nothing for me.”

“Nothing is mine”—by accepting this fact, a man becomes free from the sense of mine (possession); “I need nothing”—by accepting it, he becomes free from desire; and ‘I have to do nothing (for me)’—by accepting it, he becomes free from the sense of doership. Having become free from the sense of mine, the desire and the sense of doership, a man gets established in the self viz., attains salvation\*. If a

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\* विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

एषा ब्राह्मी स्थितिः..... । (Gītā II. 71-72)



striver surrenders himself to God viz., 'I am God's and God is mine'—he accepts this intimacy (inseparability) with God, he gets established in Him Who is his own viz., he becomes a devotee.

If a striver following the Path of Knowledge (worships attributeless Absolute), insisting on his own path; neglects, disrespects, refutes, blames or disdains the Path of Devotion (worship of God endowed with attributes), he having attained salvation, will not attain devotion. But if a striver does not insist on his own spiritual discipline and does not neglect and disdain devotion, but respects it, he will naturally attain devotion. Therefore in the Gītā the Lord by the expression—'येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि' (Gītā IV. 35) has declared 'On Self-realization thou shalt see all beings in thy self' (द्रक्ष्यसि आत्मनि)—this is attainment of salvation and "after that thou shalt see in Me"—this is attainment of devotion. In fact we can never be identified with the body and can never be separated from God. Therefore attainment of salvation and devotion is a reality.

Having attained salvation the self-realized soul has a trace of subtle ego by which there are ideological differences between non-dualism, dualism and special non-dualism etc., but in the attainment of devotion (love), ego is totally annihilated and then 'Vāsudevaḥ sarvam' (all is God) viz., the entire form of God with Parā-Aparā (higher Nature-lower Nature) is realized. This is 'Knowledge with Manifest Divinity', having known which nothing remains to be known—

‘यज्ज्ञात्वा नेह भूतोऽन्यज्ज्ञातव्यमवशिष्यते’ (Gītā 7/2) and having known which a striver is released from the evil of worldly birth and death—‘यज्ज्ञात्वा मोक्ष्यसेऽशुभात्’ (Gītā 9/1). The description of ‘Knowledge with Manifest Divinity’ has been given in the seventh, ninth, tenth and eleventh chapters. Then in the twelfth chapter it has been explained that ‘Knowledge with Manifest Divinity’ is superior to only knowledge. The reason is that in Jñāna (Knowledge) there is worship to attributeless God and in Vijñāna (Manifest Divinity) there is worship to God endowed with attributes (entire). The worship to God endowed with attributes, is the worship to Entire Form of God. But worship to attributeless God, is the worship to a fragment of the entire, because in attributeless God there is negation of attributes, so within the Absolute (Supreme), ‘God endowed with attributes’ (entire) cannot be included, while in ‘God endowed with attributes’ (entire) there is no negation of anyone; therefore ‘attributeless God’ is also included in Him. Therefore the worshipper, who worships God endowed with attributes, knows knowledge with Manifest Divinity viz., the entire form of God\* including God endowed

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\* जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥ (Gītā VII. 29-30)

“Those, who having taken shelter in Me, striving for deliverance from old age and death, know Brahma (the Infinite), the individual self and the entire field of action.”

with attributes as well as attributeless God, God endowed with form as well as formless God.

Jñāna viz., Knowledge leads to the attainment of salvation while Vijñāna viz., Manifest Divinity leads to the attainment of devotion. In salvation the striver becomes identical in attributes with God—‘मम साधर्म्यमागताः’ (Gītā XIV. 2) while in devotion the devotee becomes the Lord’s own self (inseparable with Him)—‘ज्ञानी त्वात्मैव मे मतम्’ (Gītā VII. 18). The final and supreme destination of human life is to attain devotion by which human life culminates in perfection.

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“Those who know Me with Adhibhūta (the field of matter), with Adhidaiva (Brahmā) and with Adhiyajña (the Unmanifest Divinity), having a steadfast mind in Me, know Me viz., realize Me even at the hour of death.”

## Yoga

(Karmayoga—Jñānayoga—Bhaktiyoga)  
(Discipline of Action—Discipline of  
Knowledge—Discipline of Devotion)

The Lord at the beginning of the Gītā discussed Śarīra (the body) and Śarīrī (the self). The body and the self (soul) are two separate entities. The body is inert (insentient), unreal and perishable, while the self is sentient, real and imperishable. In the thirteenth chapter of the Gītā these two have also been named Kṣetra and Kṣetrajña as well as Prakṛti and Puruṣa. The body is related with the world, while the self is related with God. At the beginning of the Gītā, the Lord's purpose in discussing these two is that the distinction between the two is the main factor in leading a man to salvation\*.

In the Gītā where the Lord has described Jñānayoga (Discipline of Knowledge), there He has described Śarīra (body) and Śarīrī (self); Sat (real) and Asat (unreal), Kṣetra (field) and Kṣetrajña (knower of the field), Prakṛti (Nature) and Puruṣa (soul); but in the description of devotion there is threefold division—

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\* क्षेत्रक्षेत्रज्ञयोरेवमन्तरं                      ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ (Gītā XIII. 34)

‘Those, who with the eyes of wisdom, perceive the difference between Kṣetra and Kṣetrajña and between Prakṛti alongwith its evolutes and the self, attain the Supreme.’



Parā (higher Nature), Aparā (lower Nature) and Aham (I) (Seventh chapter, four to six verses); Akṣara (imperishable), Kṣara (perishable) and Puruṣottama (Supreme Person) (fifteenth chapter, sixteenth to eighteenth verses). But in it the Lord has disclosed a secret that both Parā (sentient) and Aparā (insentient) are His Prakṛti viz., nature. It means that both—Parā and Aparā, being God's nature are inseparable with Him. Therefore from the view point of a devotee, there is nothing else besides God—'Vāsudevaḥ Sarvam' (Gītā VII. 19) and 'Sadasaccāham' (Gītā IX. 19) (viz., I am both—real and unreal). We may see from any point of view, the entity (existence) is only one; there is nothing else besides that entity (God).

The striver, who wants to attain salvation, first of all should think over, which entity he naturally accepts and values viz., by which entity—the world or the soul or the Supreme Soul (God), is he influenced? If he accepts the world as true, he will attain salvation by Karmayoga; if he accepts the soul as true, he will attain salvation by Jñānayoga; and if he accepts God as true, he will attain salvation by Bhaktiyoga. But if he does not accept anyone of the three as true, even then he will attain salvation, because without accepting anyone as true, and having the desire for salvation, he will not be influenced by anyone of them, and without their influence, he will be free from attachment and aversion; and freedom from attachment and aversion will naturally lead him to salvation.

If a striver renders service to the world with his

body; by rendering service, his assumed affinity with the body will be renounced naturally and he will get established in the self—this is Karmayoga. If he separates the self from the body and the world—this is Jñānayoga. If he surrenders himself with his body to God—this is Bhaktiyoga. If a striver does not regard any worldly thing as his and does not do evil to anyone, he will attain salvation by Karmayoga. If he realizes that he is totally detached (from the world and the body), he will attain salvation by Jñānayoga. If he accepts only God as his; he will attain salvation by devotion. A Karmayogī renders service to the Aparā (world) with the body, the evolute of Aparā Prakṛti (lower Nature), and he (Self) naturally becomes separate; and a Jñānayogī separates himself from Aparā; therefore both of them attain salvation or Self-realization—‘यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते’ (Gītā V. 5). But a devotee besides attaining salvation, also attains Supreme devotion (love)—‘मद्भक्तिं लभते पराम्’ (Gītā XVIII. 54). Therefore the Lord has declared Karmayoga and Jñānayoga as the Laukika viz., worldly paths to attain equanimity\*. But devotion is Alaukika viz., the unworldly path in which there is predominance of God. Within the unworldly, the worldly is also included because both the worldly (Parā and Aparā) Prakṛti belong to God. Therefore from the worldly point of view, the Laukika (worldly) and Alaukika (unworldly)

\* लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम्॥ (Gītā III. 3)

are different. But from the unworldly (divine) point of view, all is divine, nothing is mundane—‘Vāsudevaḥ Sarvam’ viz., ‘All is God’. In the divine, there is no existence of the mundane. There the body and the world are also divine—‘Sadasaccāham’ viz., God is both real and unreal (being and non-being).

In Karmayoga ‘Akarma’ (inaction) is important—‘कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः’ (Gītā IV. 18); in Jñānayoga ‘the Soul’ is important—‘सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि’ (Gītā VI. 29) and in Bhaktiyoga, ‘God’ is important—‘यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति’ (Gītā VI. 30). In Karmayoga, inaction remains. When inaction remains, the world in the form of actions and objects disappears and peace is attained. In Jñānayoga, the soul remains. When the soul remains, the striver gets established in the self and constant bliss is attained. In Bhaktiyoga, God remains. When God remains, the love which is enhanced every moment, (infinite bliss) is attained.

Everybody realizes that there are two entities—One is the body and the other is the Self (Śarīrī). The body is a fragment of the world and the self is a fragment of God. The body and the world are homogeneous viz., are identical in attributes; and the self and God are homogeneous. Therefore the body belongs to the world and is for the world, and the Self belongs to God and is for God. We have no control over the body. We can’t change it as we wish, we can’t maintain it as we wish and we can’t make it as we wish. Therefore it can’t be ours and it can’t

be for us. The body, senses, mind, intellect, power, knowledge, ability etc., whatever we possess, belongs to the world and is for the world. When the body is neither ours nor for us, how can we be attached to it? How can we be deluded? How can we have the sense of mine with it? We can't. So long as we identify ourselves with the body, attachment to it can't be renounced; but when the body is identified with the world, there can't be attachment to it. The reason is that when we accept the fact that the body is related with the world, not with us (Self), our affinity for the body is renounced. Therefore the basic duty of a striver is only that he should offer the thing of the world to the world and offer the thing (Self) of God to God. Then who will have desire, the sense of mine and attachment, in whom will he have them, how will he have them and why will he have them? If we offer the thing acquired from the world to the world, we'll attain salvation; and if we offer the thing bestowed upon us by God, to God, we'll attain devotion.

A man commits a blunder that he assumes the body, which belongs to the world, his own. To assume the thing of the world, his own is dishonesty and the punishment for this dishonesty is that he has to suffer great pain in the form of birth and death. In fact it is the basic error to regard the body, which belongs to the world, as one's own and in order to rectify this error, a striver will have to follow the following three instructions—

(1) To accept his error with simple heartedness



that he committed a blunder by regarding the worldly thing as his.

(2) He should feel penitent for his blunder that in spite of being a sensible and honest man, he committed such a blunder which he should have not committed.

(3) To have a firm determination that he will never repeat such a blunder viz., he will never regard the body as his and for him.

After that the main duty of a striver is that with honesty he should render service to the world with the things acquired from the world; and the self, the God's gift should be offered to God by regarding it as God's.

The world being God's Aparā Prakṛti (Lower Nature) belongs to God. Therefore as a person, who serves our near and dear one, is loving to us; similarly if we, without any selfish motive, serve the world, we'll be loving to God; and if we regard God as ours, God will be loving to us. When we are loving to God and God is loving to us, then we'll have close intimacy with God viz., we'll become God's own self\* and the aim of human life will be totally attained.

If we render service to the world, the world will be pleased and the master of the world, God will also be pleased. If we regard God as ours, it will also please God. Thus God will be doubly pleased and

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\* 'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः।' (Gītā VII. 17)

'ज्ञानी त्वात्मैव मे मतम्' (Gītā VII. 18)

we'll also be doubly benefited—we'll be liberated from the worldly bondage and will also attain devotion to God viz., God will become loving to us. If we offer the worldly thing to the world and God's gift to God, what have we spent of our own? Nothing is spent, and free of cost salvation and devotion are attained. The world wants to fulfil its selfish motive, that will be fulfilled. God is hungry for love, His hunger for love will be satisfied. We want to attain salvation, salvation will be attained.

In the Disciplines of Karmayoga and Jñānayoga 'negation' is important and in the Discipline of Devotion 'affirmation' is important. The reason is that we have to renounce affinity with the world, which we have accepted by an error, and we have to accept our relationship with God which we have forgotten. In Karmayoga by service, there is negation of the world; and in Jñānayoga by discrimination there is negation of the world. By negation one naturally gets established in the self and by affirmation the world is naturally renounced. Natural renunciation is superior to intentional renunciation. The reason is that if the renunciation is intentional, the existence of the renouncer and the thing renounced, persists; but if there is natural renunciation, the existence of the renouncer and the thing renounced, is totally wiped out viz., ego is totally destroyed.

This is a principle that a man does not get tainted with the action which is done as a matter of duty (without desire and the sense of mine) but affinity is

renounced with it. Therefore the Lord in the Gītā has called the performance of the prescribed duty, Tyāga (renunciation or relinquishment)—

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥

(Gītā XVIII. 9)

‘O Arjuna, the prescribed duty (obligatory action) which is performed because it ought to be performed, abandoning attachment and the desire for fruit, that relinquishment is regarded as Sāttvika.’

Therefore in Karmayoga also the spiritual discipline, which is practised, is practised with the sense of duty. This human body has been bestowed upon us for practising spiritual discipline; therefore it is our duty to practise spiritual discipline. Thus by practising spiritual discipline with the sense of duty, the sense of doership, action and Karaṇa (instruments)—affinity with these three viz., affinity with the entire universe is renounced. When affinity with the world is renounced, the striver naturally gets established in the self, in which he really is. But in the Discipline of Devotion, whatever spiritual discipline such as chanting the Lord’s holy name, loud chanting etc., is practised, that is not done with the sense of duty but that is done in order to serve (worship) our most loving Lord. Performance of an action with the sense of duty, is like taking medicine, while performance of an action as the worship to God, is like taking meal. When a man is ill, it is his duty to take medicine, but when

a man feels hungry, it is not his duty to take meal but it is the base to sustain life. In devotion the sense of mineness with God is important. As a baby calls its mother with the sense of mineness, not with the sense of duty; so does a devotee invoke the Lord with the sense of mineness with Him, rather than with the sense of duty\*. A duty is discharged for others, but a call (invocation) is for one's own self.

A devotee following the Path of Devotion, performs every action for God's sake, because he himself belongs to God and his body also belongs to Him. Parā and Aparā Prakṛtis (lower and higher natures)—both belong to God. Therefore a devotee neither separates the body nor separates himself, but he with his body surrenders himself to God. As a baby's every action pleases its mother, because the baby does not admit anyone else besides its mother as its, nor knows anyone else as its. Similarly a devotee's every action is done in order to please God because he does not regard anyone else as his nor does he know anyone as his. He has exclusive devotion to God.

When a devotee lives in seclusion, he holds that there is no other entity (existence) besides God. Therefore he remains absorbed in God, intoxicated with devotion (love) to God. But while having dealings with others, God Himself in the form of the world appears before him. Therefore a devotee, through the performance of every action, worships

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\* A baby is ignorant, but a devotee is totally wise.



God—‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः’ (Gītā XVIII. 46). First the worshipper is important but then he, by becoming worship himself, merges in the worshipped (God).

It is not the work of a devotee to think over whether God is endowed with attributes or is attributeless, whether He is endowed with form or is formless, whether He is gracious or just or neutral, whether He is two armed or four armed. A thought is given to the thing (or person) about which we have a choice whether to accept (receive) it or reject (renounce) it, ‘संग्रह त्याग न बिनु पहिचाने’ (Mānasa, Bāla. 6/2). As when we go to buy a thing, we put it to a test whether it is good or bad and whether it is useful or not and so on. But no one can have a choice about God, can put Him to a test and can reject (renounce) Him. Every being is an eternal fragment of God. How can the fragment renounce the whole? Not only this, even the omnipotent Lord is not capable to renounce a being. Therefore it is of no use to think of God or to put Him to a test, when we can’t renounce, how He is. In fact He has always been ours. Only we have to accept Him as ours, by rectifying our error. As a chaste wife accepts her husband as hers without thinking of his virtues etc., so does a devotee regard God as his without thinking of His virtues and glories etc.\*

असुन्दरः सुन्दरशेखरो वा गुणैर्विहीनो गुणिनां वरो वा।  
द्वेषी मयि स्यात् करुणाम्बुधिर्वा श्यामः स एवाद्य गतिर्ममायम्॥

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\* The relationship with a husband is alien (made), but the relationship with God is natural. God is naturally the Supreme Lord (husband) of all—‘पतिं पतीनां परमम्’ (Śvetāśvatara. 6/7)

‘My dearest Śrī Kṛṣṇa, whether He is the ugliest or the handsomest, void of virtues or most virtuous, malicious or most gracious showering His grace, howsoever He is, He is my only goal.’

आश्लिष्य वा पादरतां पिनष्टु मामदर्शनान्मर्महतं करोतु वा ।  
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥

(Śikṣāṣṭaka. 8)

‘He may embrace me or trample me while I am clinging on to His feet, or hurt me in the vital part without His vision. Absolutely independent Śrī Kṛṣṇa may do as He wishes; only He is my beloved (sweet heart), no one else besides Him is mine.’

When a baby calls its mother, it does not see how its mother is, how her features (appearance), nature, conduct, clothes, ornaments etc., are but he only has the sense of mineness with her and holds ‘The mother is mine.’ Similarly a devotee does not see how God is. He only sees ‘God is mine.’ He who, having perceived the glory of God, worships Him with devotion, he is indeed a devotee to His glory, not to Him. As a mother without seeing the appearance, nature and conduct etc., of her baby, sees that it is hers—‘Oh! It is my son,’ similarly God without seeing the nature and conduct etc., of His devotee only perceives, “The devotee is My fragment and he only wants Me.” It means that God sees His fragment ‘the self’; He does not see the alien on whom the devotee has depended; He hears his call (invocation), he does not heed whether he is a deserving candidate or not—

रहति न प्रभु चित चूक किए की।  
करत सुरति सय बार हिए की॥

(Mānasa, Bāla. 29/3)

When a devotee invokes God from the core of his heart, He graciously offers His love to him. The Lord's love is not attained by renunciation, penance and discrimination etc. There is no other means of attaining God's devotion (love) except invoking Him by regarding Him as one's own. His love is not revealed because we also regard others as ours and have no exclusive devotion to Him.

Attainment of both—Salvation and Devotion (love) is natural and spontaneous. The body can't be separated from the world and we can't be separated (disunited) from God. We (the Self) have neither ever been united with the body, nor we are, nor we'll be, nor we can be (united with it). From God we have neither been disunited, nor we are, nor we'll be, nor we can be. Man has committed two errors—he has identified the self with the body and he has assumed that God is far away from him. If he identifies the body with the world, he will be liberated (emancipated), and if he identifies the self with God, he will attain devotion. Having attained liberation (salvation), a man's life becomes transcendental, he becomes independent; and having attained devotion, he has intimacy with God viz., he becomes God's ownself and then from his viewpoint no existence besides God remains.

## **An Easy and Quick Means to Realize God**

A man can realize God very easily and quickly. But it is because of the attachment to the world that it seems that God will be realized with great difficulty and His realization will be delayed. In fact God-realization is not difficult but renunciation of attachment to the world is difficult. If we reflect upon it deeply, we come to know that renunciation of attachment is also not difficult. The reason is that no attachment constantly persists. A person is predominantly attached to two things—pleasures and prosperity. But attachment to them does not constantly persist even for a single day. It has no power at all to persist constantly.

We are attached to the things which emanate and perish. This is a rule that things, which emanate and perish, can never satisfy a man (the self). How can the perishable satisfy the imperishable? How can attachment to the perishable be imperishable? It can't be. Attachment is a fleeting flaw. The method to root it out, is to enhance the desire (eagerness) for devotion (love) to God. We should think over day and night, how to enhance love for Him. Besides love for Him, we should have no other desire, not even the desire for His vision. In this desire of love for God, there



is a remarkable power. If this desire is enhanced, God can be realized very quickly. This desire should be enhanced so much that all other desires are annihilated. If there is only one burning desire—‘I must have exclusive love for God’, this desire will be fulfilled within no time.

‘God must be sweet (darling) to me and I must love His feet’—this is indeed our necessity. There is a difference between ‘necessity’ and ‘desire’. The worldly desire is called longing, wish, craving, hope etc., while the desire for God is called necessity, hunger or thirst etc. It means that attraction towards the perishable is desire; and attraction towards the imperishable is necessity. A desire attracts a man towards pleasure and prosperity, while necessity directs a man towards the association with exalted souls, adoration and meditation etc. It is a rule that desires are never satiated, while necessity is certainly fulfilled. Our affinity for the inert (insentient) causes shortage and that shortage is compensated only by necessity. When affinity for the inert is renounced totally, desires are wiped out and necessity is fulfilled.

Till today all desires of even a single person have not been satiated. If we gain a lot of wealth, riches, property, pleasures and even the kingdom of infinite universes, our desire will never be satiated, it will remain unsatisfied. But the necessity is certainly fulfilled, it is never wiped out. If there is no desire for or attachment to anything, the necessity will be fulfilled undoubtedly.

Our necessity is for God. We must never forget this necessity, we must keep it aroused. If we feel drowsy, let us sleep but we must not let the necessity fall into oblivion. If we keep this necessity for God-realization and Divine Love, aroused all the twenty-four hours, our aim of God-realization will be attained within this period. If any other desire emanates, we should negate (disapprove) it, by shaking our tongue and head from side to side. If there is no other desire, God-realization will not take even a day.

God-realization is not difficult because—where does God not exist? When does He not exist? In whom does He not exist? There is neither a thing nor time, nor space, nor place, nor person, nor state, nor circumstance in which God is not present. God needs the only desire to realize Him. We must have the only desire how to realize Him. We need not see how He is. We must never forget that it is a necessity for us to attain Him. Revelation of the only desire may take time but God-realization will take no time. The people may call us mad, may utter any words against us, we need not care. If we have the only desire to realize Him, all other desires will be wiped out. When all other desires are wiped out, then the craving for God-realization will be fulfilled.

In the Gītā the Lord has declared—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(VIII. 14)

‘O Pārtha (son of Kuntī)! The Yogī who perpetually thinks of Me and undividedly remains absorbed in Me, to him I am easily attainable.’

‘Ananyacetāḥ’ means that the striver should have no desire besides God. He should have a desire neither for life nor for death, neither for pleasure nor for pain. The term ‘Satatam’ means that he should think of God constantly, from the time he is awake, to the time he is asleep; and ‘Nityaśaḥ’ means that he should think of Him from today, to the day he dies. When a striver possesses these three characteristics, God is easily attainable to him. It means that he should constantly have the only necessity, the only hunger, the only awakening, how to realize God. As soon as a striver has the only inclination (attraction) to Him, He is attained. If there is any other inclination, it will be a stumbling block to God-realization. There should not be any difficulty in having only one inclination. The reason is that besides God, there is nothing permanent and imperishable, then how will a striver be attached to them? Why should he be inclined to them? Where will he be inclined? There is nothing or none which/who may stay everywhere, every time, in everything, in every person, in every state and in every circumstance. But God pervades everywhere, every time, everything, every person, every state and every circumstance equally. In the entire universe there is nothing else besides God.

The reason of delay in the attainment of God, Who equally pervades everywhere, is that we don’t

want (like) Him. A sin is not an obstacle to His attainment. If a sin is an obstacle, it means that a sin is stronger than God. But it is not possible at all. A man's mean mentality or mean act is called a sin. A sin is not imperishable. By the association of the exalted souls (saints), by chanting the Lord's holy names and by bathing in the holy Gaṅgā, sins can't stay. Even the deadliest sin has no power to stay. The reason is that actually sins have no existence. It is only God Who exists. God equally abides in sins and virtues, in the good and the bad, in the pure and the impure. Someone said to me, "Your God abides in hells." I said, "Our God equally abides everywhere. He is in heaven and also in hells. Your ancestors must have gone to hells, so they must have informed you about His residence in the hells." There can be no place devoid of God at all. He pervades everywhere. If a striver has the only desire to attain God, He will be certainly attained, it may take only a day or two. If a striver does not desire wealth, property, praise, respect, honour, glory or anything else, he will certainly attain God, there is no doubt about it. How to attain God? If this question ever remains aroused, how will God remain hidden?

If a striver feels hungry, he should take food; if he feels thirsty, he should drink water; if he feels drowsy, he should sleep. He should not be obstinate. He has not to relish food and derive pleasure from it. Similarly he should not derive pleasure from water and sleep. As a patient takes medicine, similarly when



he feels hungry, he should eat food without relishing it. Does a patient relish medicine or derive pleasure from it? A striver should have the exclusive desire for God-realization. What can be an easier means than this? This desire is accompanied by other desires—this is the obstacle. Every man whether he is a sinner or a fool, he is eligible (qualified) for God-realization. No one is unqualified for God-realization. He should have the exclusive yearning for attaining Him. Any other desire besides it, is the stumbling block to His realization. If he is not harassed (troubled) by hunger, thirst and sleep, there is no need to eat food, to drink water and to go to bed. Can a man live alive for ever by eating food, by drinking water and by getting sleep? While eating food, drinking water and getting sleep, a man dies. Food, water and sleep have no power to keep a man alive. If a man dies of hunger, he also dies by eating food and drinking water. One day every man has to die, then what new loss does he sustain, if he dies without eating food and drinking water? Whatever has to happen, will happen. But I don't ask you to die of hunger and thirst. The reason is that when he is hungry and thirsty, he does not keep his balance. Therefore if he feels hungry and thirsty, he should eat food and drink water; if he feels drowsy, he should get sleep but he should not forget his (the self's) necessity. He should ever keep it aroused. God-realization depends upon us whether we realize Him in a moment or in days, months and years together. It is our desire which makes a difference

otherwise God-realization is instantaneous. The Lord has declared—

सन्मुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥

(Mānasa, Sundara. 44/1)

As soon as we have an inclination to God, the sins of millions of births (lives) are annihilated at that very moment. Sins, misconduct and defects have no power to hinder God-realization. If anything can hinder God from meeting us, what bliss will that God, weaker than the thing, shower upon us, when He meets us? Of what utility is that Lord to us Who is held up by anyone? There is the need (necessity) of having an exclusive desire for Him. A striver should take precaution that he should never forget to have an exclusive desire for Him. Then God-realization will neither be difficult nor be delayed.



## **An Easy Way to Attain Salvation**

God has bestowed this human life upon us by showering His grace; we have to make it successful. If we waste it in eating, drinking and merry making etc., it means that our human life is not successful. Human life is successful only, if it is utilized in the worship to God. Without adoration a man is like a dead body—‘रामदास कहे जीव जगत में मुर्दा-सा फिरता!’ Life does not mean mere breathing. An ironsmith’s bellows also force air but it does not mean that they live a life. Our life is fruitful only, when we perform activities, which are worthy to be done by a man. Either call a man, a man; or call him the candidate qualified (eligible) for God-realization—both are one and the same. God can be realized only in human life and He can be attained very easily.

All of us are obviously the fragments of God. The Lord Himself declares ‘ममैवांशो जीवलोके’ (Gītā XV. 7), ‘सब मम प्रिय सब मम उपजाए’ (Mānasa, Uttara. 86/2). All of us have emanated from God and are His loving fragments. There is not even a single person who is not loving to God. God has given us birth here. No one can say that he has taken birth of his own accord. God also sustains and nourishes us. He also protects us. No one has the courage to declare that he will live alive for so many years here. It means that we

have come here by God's will, we are living alive by God's will and we'll depart from this human body by God's will. Therefore we are only God's. Someone asked a saint, "Where will you go?" He replied, "A football does not know where it will go. It will go in the direction in which the player kicks it. Similarly I'll go where God sends me; I'll do as God wills." By thinking so, we should be free from worry. We should have no will of our own, neither to live alive nor to die. Whether God sends us to hells or to heaven or to His own Abode or to this mortal world, we should be pleased with His will; depending on Him, we should be free from all worries. Without having any will of our own, we should be a yesman to His will. By doing so, our life will be successful—we need not indulge in tall talk. We are sitting here as God wills it, we go from here as God wills so. We have no grief, no remorse at all. If we die just now, what is the harm in it? We have to acquire nothing at all from the world. It is blissful, if we live alive; and equally blissful it is, if we die. If people want us to eat food, we should eat it; if they want to listen to spiritual discourses, we should deliver them; if they want to meet us, we should meet them. We have to do nothing of our own accord. While using eatables we should keep in mind that they should be sanctioned by the scriptures and should be wholesome. If anyone provides no food to us, or less food to us or more food to us, it is his wish, we are not worried. If any body asks us to remain silent because they don't want



to listen to our discourse, we should keep silent. If any body doesn't want to meet us, we need not meet.

There was a holy man. A gentleman invited him to come to his house the next day and take alms (food) there. The holy man agreed. The next day he went to the gentleman's house. At the gate of the house, a person was standing. He said to the holy man, "Why have you come here? Get out or you will be thrashed." The saintly man went away. Next day the gentleman again went to the saint and said, "Sire, you did not come to my house?" The saint said, "I did come. But a man standing at the gate ordered me to get out, so I came back." The gentleman requested the saint to come to his house the next day certainly. Next day the saint went there. Having seen the saint again, the man standing at the gate became angry and said to the saint, "Are you not ashamed of yourself for coming here again, when I had turned you out the day before yesterday. Get out again." The holy man went back. The gentleman again went to the saint and said, "Sire, why didn't you come to my house?" The holy man said, "Dear brother, I did come. But when a man in your house asked me to get out, I came back." The gentleman again said, "Sire, I was not present there. I am sorry for my mistake. Kindly visit my house tomorrow certainly." The saint went to his house. The gentleman received the saint with open arms and said, "Sire, you have showered your grace by coming over here. Kindly take meal." When the saint had taken meal, the gentleman said, "Sire, you are a great saint. You were so much

humiliated, yet you have come.” The saint said, “What magnanimity is there in it? If you fondle a dog, it comes to you; but if you reprimand it, it runs away. This is the habit of a dog. Should a man also behave in this way?” We should also have such an attitude as the saint had.

We should deliver the divine discourse, if people want to listen to it. But if they ask us to remain silent, we should keep silent. If they want to listen to the Rāmāyaṇa or the Gītā, recite it to them. If they ask us to recite the Bible and the Koran, we should clearly admit that we don’t know how to recite them, so we are unable to recite them. If someone wants to meet us, we should meet him lovingly. If no one wants to meet us, it is good, we should remain sitting blissfully. What is the difficulty in it? In it we have not to undergo any penance, we have not to go anywhere, we have not to learn anything, we have not to study the scriptures, we have not to make anyone a spiritual guide, we have not to be initiated. We have to do whatever is pleasing to others. Of our own accord we have neither to eat anything nor we have to deliver a discourse nor we have to meet anyone. We have to act as others will, without having any will of our own. How easy it is! Is there any expenditure on it?

A saint has written, “The world was not pleased with me. I thought why the world was not pleased. I found out the reason that I was of no use to the world. If I had been of any use to the world, the world

would have been pleased with me. Only he, who has no desire, is useful for the world. He, who has a desire, can't be useful for all. Having thought so, I renounced the desire. As soon as I renounced the desire, a thought came to my mind that if I was not useful to the world, the world was also not useful to me. Thus both of us became equal. Neither the world was at fault nor I was at fault. Now I'll lead a life as God wills. I have not to insist on eating food or on delivering a discourse or on meeting anyone. If anybody asks me to eat, I should eat. If anybody asks me to deliver a discourse, I should deliver it. If anybody asks me to meet him, I should meet him. If no one is interested in providing food to me, well and good; if no one wants to listen to me, well and good; if no one wants to meet me, well and good. This decision will lead to God-realization. No other work is as easy as God-realization.

If there is anything which can live without me, I can also live without it very happily. A saint said that when he lost his eye-sight, he was very sad. Then he thought that if the eye-sight could live without him, he could also live without the eye-sight. When the eyes did not need him, he also did not need them. So the idea of seeing with his eyes, never comes to his mind. Similarly if you can live without me, I can also live without you very well. What a lofty idea and how simple and easy! I should have no desire at all, neither to eat nor to narrate (recite) nor to meet. What can be easier than this? It needs neither chant

(the Lord's holy names) nor meditation nor study of the scriptures. With the world we should have so much relationship that if anyone offers food and drink to us, we should accept it. If anybody wants to meet us, we should meet him. In this way we can live in the world blissfully. In the Gītā it is mentioned—

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

(IV. 22)

“Content with what comes to a Karmayogī without the desire for fruit, free from antithetic influences and envy, even-minded in success and failure, even though performing action, is not bound by it.”

The same idea has been expressed in saints' utterances—

जाहि विधि राखे राम, ताहि विधि रहिये,  
सीताराम सीताराम सीताराम कहिये ।

In the Rāmacaritamānasa also it is mentioned—

कहहु भगति पथ कवन प्रयासा । जोग न मख जप तप उपवासा ॥

(Mānasa, Uttara. 46/1)

(The Path of Devotion needs no efforts, neither Yoga, nor sacrifice, nor chant, nor penance nor fast.)

If we fall ill, O.K.; if we recover from illness, O.K.; if anyone dishonours us, O.K.; if anyone honours us; O.K. If someone honours or dishonours; provides food or not; listens or not; meets or not, what connection have we with these situations? We need nothing, we want nothing. We have nothing to



do whether we live or die. We have nothing to do whether someone comes to us or not, goes away from us or not, meets us or not. We have nothing to do with the performance of an action or its non-performance.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥

(Gītā III. 18)

“For that enlightened soul in this world, there is no gain whatsoever, in the performance of an action or in its non-performance, nor does he have any self-interest in other beings.”

Every work has to be done only for God. Nothing is to be done at all for one's own self, neither going nor coming nor staying and so on. Then all complications and anxieties come to an end; and there is constant gaiety and bliss. We have no need at all—neither for food nor for lecture nor for meeting. If anybody offers food, we'll eat it; if anyone wants to listen to the discourse, we'll deliver it; if anyone wants to meet, we'll meet him. By doing so, the human life will be successful. There is no need of performing any scriptural ceremony. There is nothing to do with going anywhere or coming from anywhere, or giving anything or taking anything, meeting anyone or not meeting anyone. We have no desire of our own. Will it not lead us to salvation?

God, by showering His grace, has bestowed upon us this human body. It is our duty to fulfil the aim

of this human life. The human life will be successful, if we accept the three factors, "Nothing is mine, I need nothing and I have to do nothing for myself." Anyone may do right or wrong as he wishes, we have to say nothing to anyone. If we see anyone doing anything wrong and it comes to our mind to forbid him from doing so, we may politely ask him not to do so. If he follows our advice, well and good. If he does not follow our advice, it is very good, we are free and gay. Is there any difficulty in it?

सदा दीवाली सन्त के आठों पहर आनन्द।

By doing so our life is full of gaiety and bliss. If anyone asks us whether we have to go anywhere, we should answer, "No, we have neither to go anywhere nor to come from anywhere." If someone asks us to sit or to go or to sleep, we should do it. If he forbids us to do so, we need not do it. How easy it is! 'जाहि विधि राखे राम ताहि विधि रहिये।' We should be pleased with what God wills. This sort of behaviour is pleasing and blissful to all. If anyone offers food, well and good; if no one offers it, well and good. If anyone wants to listen to the spiritual discourse, well and good; if no one wants to listen to it, well and good. If anyone wants to meet us, well and good; if no one wants to meet us, well and good. Worship God, chant His holy name silently and also loudly with gaiety and bliss. By doing so our human life will be successful.

## Renunciation Leads to Salvation

God loves beings without any reason viz., He showers His grace spontaneously. The Lord by His special grace bestows the human body upon us so that we may attain salvation—

‘कबहुँक करि करुना नर देही।देत ईस बिनु हेतु सनेही॥’

(Mānasa, Uttara. 44/3)

How to attain salvation? As in a water-pool, if a man wants to swim, he should remove water away from him by using his arms and legs. But if instead of doing so, he pulls water towards him with his arms, he will be drowned. The same formula is applicable to the man who is drowning in the mundane-ocean. If he renounces attachment to the world, he will cross the mundane-ocean viz., he will attain salvation. But if he has a desire to acquire something from the world, he will be drowned.

He, who wants to attain salvation, must accept the fact that whatever he has acquired, the things, ability and power etc., is only to serve others. The reason is that whatever we have acquired, is not ours. If we perceive it from the view-point of cause, it belongs to Prakṛti (Nature); if it is perceived from the view-point of effect, it belongs to the world; and if it is perceived from the view-point of its master, it belongs to God. It is not ours—it is a fact. Whatever has been

acquired, is only to attain salvation. It will lead us to salvation, if we don't regard it as ours and don't derive pleasure from it. It means that whatever we have received, is only to renounce it viz., to render service to others with it and by doing so, it will lead us to salvation.

External renunciation does not lead to salvation. But it is internal sentiment viz., renunciation of attachment to things which conduces to salvation. Attachment to the inert (insentient) things paves the way to ruin, while detachment from them is conducive to salvation. The self, in spite of being sentient, has taken for granted the existence and value of the inert and has accepted affinity with it—this is bondage. A man (the self) has assumed the existence of the body—'The body exists' and has valued it—'I can't get happiness without the body' and has accepted affinity with it—'I am the body, the body is mine and it is for me.'

Whatever we have acquired, is to be lost certainly. The body which has been bestowed upon us, is to be lost, the family which we have got, is to be lost, the wealth which we have gained, is to be lost, the strength which we have acquired, is to be lost. If we renounce attachment to the thing, which is to be lost, we'll spontaneously attain salvation—this is God's extraordinary grace. God is not acquired and lost but He has always been with us, He never separates from us. Besides God there is nothing which is not to be lost—



आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

(Gītā VIII. 16)

“O Arjuna, all worlds from the abode of Brahmā downwards, are subject to return, but O Son of Kuntī, on attaining Me there is no rebirth.”

This human body has been bestowed upon us for renunciation only. In renouncing things, nothing is spent of one's own self and salvation is attained free of cost. Therefore we must renounce attachment to the thing acquired from our heart—“This is neither ours nor for us”—it will lead us to salvation—This is the confirmed principle. Renunciation conduces to immediate peace—‘त्यागाच्छान्तिरनन्तरम्’ (Gītā XII. 12) because the body, ability, power and intellect etc., whatever we have acquired, are all to be renounced. If we don't renounce them, they will desert us, they can't stay with us.

When we offer charity and perform virtuous actions, we think that they lead us to salvation. In fact money (charity etc.), does not lead to salvation but renunciation of attachment to money leads to salvation. If external renunciation of money had led to salvation, the wealthy people would have attained salvation while the poor people would have been deprived of it.

There is a vital point which needs attention. There are differences of opinions as far as the topic whether the world is real or unreal, eternal or transient is

concerned. But our relationship with the world is unreal and transient—there are no differences of opinions about it. The relationship between the insentient and the sentient is unreal because relationship between the sentient and the insentient is impossible. Therefore the assumed affinity with the world is to be renounced. The unreal is not ours—this is renunciation of the unreal. When we renounce the unreal, God, Who is real, will be naturally attained. If the body departs, there will be death, but if we renounce affinity with it, there will be bliss. If we renounce attachment to the persons or things etc., which are to be lost, of our own accord, we'll attain bliss, but if they are forcibly lost, we'll have to lament for them.

The device to renounce the unreal is that whatever things, ability and strength etc., we have, we have to direct their flow towards the world viz., we have to serve the world with them. This is Karmayoga (the Path of Action). If by applying our discrimination we transcend the unreal viz., renounce affinity with it and get established in the self—This is Jñānayoga (the Path of Knowledge). Everything belongs to God and only God is mine—this is Bhaktiyoga (the Path of Devotion). All these three Yogas lead us to salvation. The important factor in these three Yogas is renunciation. This human body has been bestowed upon us for renunciation. The renunciation is, that we have no affinity with things, persons and actions. This assumed affinity may be renounced either by selfless

service or by discrimination or by surrendering ourselves to God. Attachment to the modes is the reason of birth and death—‘कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु’ (Gītā XIII. 21). If attachment to the modes is renounced, we’ll be free from the shackles of birth and death.

This is a rule that the assumed affinity is renounced, if we don’t accept it. The affinity with the world is merely assumed, it is not real. As the darkest night of Amāvasyā (the last day of the dark half of a month) can’t be related with the sun, in the same way the sentient can’t be related with the insentient. Therefore the relationship between the sentient and the insentient is merely assumed and it will be renounced, if we don’t assume (accept) it, because it is already renounced. Every person is free in renouncing this unreal (assumed) affinity. All are eligible to renounce it whether they are sinners or virtuous, wicked or gentle. All are qualified for it, no one is disqualified. We need nothing for it, we should just have the sentiment of renunciation. When we renounce everything from our heart, how will bondage persist? We have accepted the unreal as real and have valued it, so it seems difficult to renounce it. If a lump of wet clay is thrown, it adheres everywhere. If it is thrown on the wall, it adheres to the wall. But a rubber ball does not adhere anywhere. We should become a rubber ball rather than a lump of wet clay. Adherence (attachment) is bondage and non-adherence (detachment) is liberation or salvation.

If we renounce the sense of mine with the things

which we have regarded as our own, we are emancipated. In fact the entire universe has already been renounced. We are in possession of only a little wealth, a little property and a few persons, while we are liberated from the remaining entire wealth, property and all persons. We are liberated from billions of rupees (dollars or pounds), billions of things and billions of persons. We are bound only by some wealth, some things and some persons. If we renounce our attachment to them, there remains no bondage. It means that salvation is not difficult, it is very easy. We have a desire to derive pleasure from persons and things, it is because of the desire (greediness) for pleasure that salvation seems difficult. In fact this greediness involves little pleasure while there is a lot of pain in it—

‘अनाराम’ कहे सुख एक रती, दुख मेरु प्रमाण ही पावता है।

In the Gītā the world has been mentioned ‘the abode of sorrow (pain)’—‘दुःखालयम्’ (Gītā VIII. 15). The world is the abode of sorrows, it is vain to seek pleasure (happiness) here. In the Rāmacaritamānasa also it is mentioned—‘एहि तन कर फल बिषय न भाई’ (Mānasa, Uttara. 44/1). (This human body is not to derive pleasure.) If we enjoy pleasures, we get entangled. If we derive pleasure from honour, praise, rest, health, indolence, heedlessness, eating, drinking, sleeping etc., we’ll get entangled in them. All these things will be lost, they can’t stay. We should renounce the sense of mine (attachment) with the things, which will be lost—this is salvation. If we are unable (helpless) to



renounce the sense of mine with these things; we must invoke God, He will help us in freeing us from the sense of mine. Being grief stricken and restless, we must pray to Him, “O my Lord! I am helpless in renouncing the sense of mine with the body and the world. What should I do? Kindly shower Your grace.” By His grace it will be renounced.

No pleasure of the world stays permanently—this is everyone’s experience. The reason is that this pleasure is not ours at all. Had it been ours, it would have stayed with us for ever. Our happiness is the ‘bliss of the self’ (Nijānanda). The happiness derived from the non-self is ‘pleasure of the non-self’ (Parānanda) and the bliss of the self is Nijānanda. Parānanda will not stay while Nijānanda will never disappear. Nijānanda is of the self; therefore once it is realized, it can’t disappear. It is because of our attachment to the Parānanda (pleasure), that we don’t attain Nijānanda (bliss).

If we are unable to renounce our attachment to the mundane pleasures, we need not lose heart, but being restless, we should invoke God, “O my Master! O my Lord! I am unable to renounce attachment, I am at my wits’ end. If you save me, then and then only I can escape it”—

‘हौं हास्यौ करि जतन बिबिध बिधि अतिसै प्रबल अजै।  
तुलसिदास बस होइ तबहिं जब प्रेरक प्रभु बरजै॥’

(Vinaya Patrikā 89)

‘You inspire everyone. It will be renounced by Your inspiration. It is a trifling matter for You’—‘काम

हमारे जमत है, रमत तिहारी राम।' 'It is Your pastime (play) and our calamity will perish.'

There is a vital point, that if we want to renounce affinity with the world, instead of being renounced, it is rather intensified (strengthened). The reason is that if we want to renounce it, it means that we assume (accept) its existence and therefore we have a desire to renounce it. Therefore we should become indifferent to it viz., we should hold that only God exists—having such a determination we should think of nothing, then this affinity will be naturally renounced because there is no other entity at all besides God. We don't become indifferent to it—this is the only obstacle. We oppose the world, so it is not renounced. In fact it is perishing constantly. Only we need to be indifferent and neutral to it. If we become grief-stricken and restless, it will also be renounced whether we have belief in God or not. For those, who are following the Path of Action or the Path of Knowledge, it is good to be indifferent. For those, who are following the Path of Devotion, any other entity besides God must be intolerable to them.

The worldly affinity is naturally snapping (perishing) but we catch hold of new affinity. Our boyhood disappeared, we caught hold of youth; our youth disappeared, we caught hold of the old age; we got rid of disease, we caught hold of health; we got rid of poverty, we caught hold of wealth. If we stop assuming new affinity, the old affinity will be naturally

renounced. We should have the sentiment of renunciation, we have not to become a renouncer. If we become a renouncer; we are connected with the thing renounced. Whatever has been acquired, will be lost. The desire that a thing should persist or it should perish—this is bondage, there is no other bondage besides this. In the entire universe till today no one could maintain his affinity with the mundane things, then how can we maintain it? This affinity will certainly break up and is breaking up every moment. Therefore we should stand aloof from it.

In following the spiritual path, a striver should never lose courage because in this path victory is certain. As far as God-realization is concerned, we should never be disappointed but we should have no hope to gain anything from the world—

‘आशा हि परमं दुःखम्’ (Śrīmadbhā. 11/8/44)

God is most gracious, omnipotent and omniscient. He is omniscient, so He knows our sorrow. He is most gracious, so he cannot bear our sorrow. He is omnipotent, so he can rid us from our sorrow. But God does not pay attention to the person who prays to Him, being sad, for worldly things, how so much he may wail over his misfortunes, because He knows that in fact by doing so he is inviting new sorrows (misfortunes). On the other hand, if he sobs to renounce attachment to the world and to attain God, God can't bear his sorrow.

A man has got entangled in worldly pleasures. In

fact he does not get real pleasure but he remains greedy for pleasures. He just gets a slight glimpse of pleasure and remains ensnared in it in the same way as an ass gets pleased, when it is given a little 'Moṭha' (lentil, a kind of food-stuff) mixed with salt and its teeth make a cracking sound. Then it is used to carry a heavy load on its back throughout the day. At night it is freed so that it may wander in the streets. Next morning again it goes to its master's house in order to eat lentil or gram. Thus a donkey has to carry the heavy load on its back throughout the day because it derives a little pleasure from lentil mixed with salt or from gram. If it renounces the desire for this pleasure, why should it be heavily loaded throughout the day? Therefore so long as we go on being attached to persons and objects, to derive a little pleasure from them, we'll not get rid of sufferings and sorrows. This pleasure is just like the sweet dish mixed with poison. If we relish this sweet dish, poison will certainly affect our body. If we find ourselves helpless in renouncing this attachment to pleasure, we should invoke God for help—

जब लगि गज बल अपनो बरत्यो, नेक सख्यो नहिं काम।  
 निरबल है बलराम पुकार्यो, आये आधे नाम॥  
 द्रुपद सुता निरबल भइ ता दिन, तजि आये निज धाम।  
 दुस्सासन की भुजा थकित भई, बसन रूप भये स्याम।  
 सुने री मैंने निरबल के बल राम॥

(When being helpless devotees invoke God, He reveals Himself and rids His devotees from sufferings.)



So long as we don't get rid of attachment to pleasures, we should go on invoking God from our heart in the same way as a child goes on requesting its mother by insisting on its demand for sweet. In the last resort the mother has to declare, "Take it". Similarly when we, being helpless, go on invoking God for help, He will rid us of the attachment to pleasures.

□ □

## We Are God's

In the Śrīmad Bhagavadgītā Lord Kṛṣṇa declares—

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

(XV. 7)

‘In this world, the self, having become an embodied soul, is an eternal fragment of only Mine. But It draws to Itself the five senses with the mind for the sixth, which are abiding in Nature viz., It assumes them as Its.’

As a son belongs to his father, so do we more singularly belong to God. But we, instead of accepting God as ours, assumed the body, senses, mind and intellect, which abide in Prakṛti (Nature) ours—this is bondage. Besides this, there is no other bondage. The body consists of the fragments of both—father and mother but the self does not consist of the fragments of God and Nature. We (the self) are the fragments of only God—‘मम एव अंशः ।’ Being the fragments of God, we abide in God; but we have assumed the body, which abides in Prakṛti, ours—this is our error. The fragment of Prakṛti has abode in Prakṛti but we (the self) have developed disinclination for God. The inert Prakṛti remained a worthy (dutiful) son but we (the self) became unworthy (undutiful) sons.

In infinite universes, out of infinite things, nothing is ours and nothing will provide us with bliss. Even

the kingdom of infinite universes will not provide us with bliss. How can a thing, which does not belong to us, provide us with bliss? It can't. God, Whose fragment we are and Who is really ours, can endow us with bliss. We are fragments of God and are sentient, pure and naturally a heap of bliss—

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara 117/1)

Attachment to the modes of Prakṛti (Nature) is the cause of the birth of the spirit (the Self) in good and evil wombs—‘कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु’ (Gītā XIII. 21).

Those, who are attached to Sattvaguna (the mode of goodness), go upwards to regions higher than the earth viz., heaven etc., those, attached to Rajoguna (the mode of passion), remain in the middle region (earth) and those, attached to Tamoguna (mode of ignorance), sink low (lower births and lower regions)\*. It means that attachment to the modes viz., attachment to the body, senses, mind and intellect conduces a man to birth and death. Therefore a striver just today and just now should accept the fact, “We have our affinity only with God. We are obviously fragments of God and we abide only in Him. Then there is no doubt in attaining salvation because we have accepted the reality. Our possessions such as objects, ability and power etc., belong to the world and are for the world only, while we are God's and are only for Him.”

\* ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ (Gītā XIV. 18)

Earth, water, fire, air, ether, mind, intellect and ego—they constitute Aparā Prakṛti (lower Nature) and we (the self), having become the Jīva (embodied soul), are Parā Prakṛti (higher Nature). We have our relationship with God rather than with the body. The body is Aparā Prakṛti. 'I' (ego) and 'mine'—both are related with the world. As soon as we become free from the 'sense of mine' and 'egoism', immediately Supreme Peace follows—'निर्ममो निरहङ्कारः स शान्तिमधिगच्छति' (Gītā II. 71). Nothing is ours. Neither the sense of mine nor egoism is ours. Neither desire nor 'Sprhā' (thirst for necessities of life) is ours. It has been mentioned in the Gītā the Brāhmī state viz., the state of a God-realized soul—'एषा ब्राह्मी स्थितिः' (Gītā II. 72). Therefore if we accept that we belong to God and we have no relationship with the so-called our body, senses, mind and intellect, we can attain salvation just now. It has nothing to do with sins and virtues. Therefore we should have no notion in the least that we are sinners. We are totally free from sins. We are obviously the fragments of God. Sins are fleeting and are committed, they are not natural. But we (the self) are naturally sentient, pure and the heap of bliss—we have to know this fact. Sins appear and disappear, while we (the self) don't appear and disappear but ever remain uniform.

We are ever with God and God is ever with us. Whether we are sinful or we are virtuous, we are with God. If we are good, we are with God, if we are bad, we are with God. In fact in us there is neither sin nor virtue, neither good nor evil. We may not



realize this fact now but we are certainly with God. A man may be a deadly sinner, may be a butcher who slaughters animals, yet he is obviously a fragment of God. All of us are fragments of God; sins and virtues don't even touch us; they have no access to us (the self). If we understand this fact properly, we'll be emancipated.

The body belongs to the world, it undergoes birth and death, but we (the self) remain the same—'भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते' (Gītā VIII. 19) (This multitude of beings, born again and again, under compulsion from Prakṛti, merges). The body has its identity with the world while we have no identity with the world at all. All sins are related with the body, not with the self. We are separate from all sins and virtues, good and evil actions. Accept this fact. We are only God's—this is exactly true. Acceptance of this fact only will lead to salvation because acceptance (assumption) leads to bondage and acceptance leads to salvation.

We are God's—even if we forget this fact, the fact remains the same. The reason is that forgetfulness or unforgetfulness is there in our intellect rather than in the self. The self has no affinity either with forgetfulness or with remembrance (memory). We (the self) ever remain the same—'sentient, pure and naturally the heap of bliss'; the self has nothing to do with oblivion or memory. We are sentient while 'Sattva-Raja-Tama'—these three modes are insentient (inert). When we get attached to these modes, then they bind us. If we don't get attached to them, they can't bind

us. We, in spite of being sentient and detached, get attached to the inert and thus get entangled. If we don't get attached to these modes, they will abide only in Prakṛti—'प्रकृतिस्थानि', they will have no access to us. There is no doubt about it in the least. If we are not attached to the modes, they can't harm us at all. They have no powers to harm us. Howsoever our actions of millions of births may be, but as soon as we regard only God as ours, they all (our sins) are wiped out—  
सनमुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहिं तबहीं ॥

(Mānasa, Sundara. 44/1)

Old sins will be wiped out and new sins will not be incurred. The reason is that a sinful action is done only, when we have a desire to be satiated by the worldly people, by regarding the world as our own. If we don't regard the world as ours and have no desire but regard God as ours, then at this very moment, the sins of infinite births will be wiped out. We must accept 'God as ours', then we have not to repeat it again and again. As once we accept the mother as ours, we have not to repeat it again and again. We have assumed (accepted) the mother ours, but God is really ours. We came to the womb of the mother and suckled her, thus she became our mother. But God has ever been ours and will ever remain ours. No relationship with anyone in the world is permanent. If we die now, all relations will end. The entity, which actually does not exist, is destroyed; while the entity which actually exists, persists. We should have an eye on the existent—this is only our duty.

We are God's and God is ours. The body is of the world and the world is of the body. We have our identity with God while the body has its identity with the world. The holymen (saints) have called it Satsaṅga (association with the real). Association with the real, acceptance of the real is Satsaṅga. If there is association with the real, then there is no bondage. If we accept the fact that we have no relationship with the body and the world, it means that we have attained the goal of our life. Even providing food to millions of people can't equal it. We have ever been different from the body. There is no doubt about it. We have assumed our identity with the body and the world—we have to give up this wrong assumption. If it is given up, salvation is attained just now.

We commit an error that we assume the affinity with the world which does not last, but we do not accept the affinity with God which is everlasting. We accept the relationship which conduces us to bondage but we don't accept the relationship which leads us to salvation. Howsoever force we may apply, we can't maintain our relationship with the world. Similarly howsoever force we may apply, we can't break off our relationship with God. Even God has no power to break off relationship with us. In spite of being omnipotent, He has no power to be separate from us.

I am God's—We need not think over it. It does not depend on thought but it depends on assumption. As this is a pillar—is it to be thought over? Two and two make four—does it need any thought? We are

God's—this is a fact. If we accept this fact, we'll attain the goal of our life. Had we been connected with the body, we (the self) would have also changed with the change in the body. But the body undergoes change, while there is no change in us (self). The body passes through boyhood, youth and old age but we don't pass through these stages of boyhood, youth and old age. We are neither Śarīra (body) nor Śarīrī (holder of the body). We are different from the body and the body is different from us. Being different from the body, we depart from one body and acquire another body. We are obviously fragments of God—this is something quite true, confirmed and based on principle. Therefore from today, having stopped listening to discourses, studying the scriptures and learning by rote, viz., by having bookish knowledge, we should start 'to know' and 'to assume' (to accept). In infinite universes not a single thing is ours, even the so-called our body, senses, mind and intellect are not ours—this is 'to know'; and only 'God is ours'—this is 'to assume'. By listening, studying and rote-learning, we may become a scholar, an orator, a writer but we'll remain bound. But if we know 'Nothing or no one is ours', we'll be emancipated and if we assume (accept) 'only God is ours', we'll become devotees.





## Our Real Abode

In Śrīmad Bhagavadgītā Lord Kṛṣṇa declares—

ममैवांशो जीवलोके जीवभूतः सनातनः ।

(XV. 7)

“In this world the soul (self), having become an embodied soul, is an eternal fragment of only Mine.”

Being fragments of God all of us are of God’s abode. Our abode is not in the world, therefore we go to eighty-four lac wombs, go to heaven and hell but don’t stay anywhere. If our abode had been here, we would have stayed here, we would have not gone anywhere else. But having realized God, there is no birth-death, because we are of God’s abode. Therefore God-realization is a matter of the self, while attainment of the world is not a matter of the self but it is a matter of the non-self. So long as the real abode is not attained, we’ll have to go astray (wander) in numerous houses. Millions of years may pass, our wandering will not stop. But having attained God’s abode, we’ll have not to wander any more, it will stop forever.

We are God’s and God is ours. We are not of the world and the world is not ours. We are related with God. With the world we neither have, nor will have nor can have any relationship. Therefore in the world we don’t stay in a womb. Not only this, in one life also we pass through boyhood, youth and

old age. We don't remain constant even for a moment. Space, time, things, persons, circumstances, incidents, states etc., all undergo changes. The reason is that in the world there is nothing permanent. Only the things in God's abode are permanent.

The world is an alien abode. We have to leave it and we have to reach our real abode. Generally strivers hold that they are of the world and they have to attain God. But the fact is that all of us are only God's and God-realization is spontaneous (natural). If we have this conviction that we are not of the world, but we are only God's (which is a fact), then God-realization will become very easy.

Our relationship with the world is transient while our relationship with God is eternal. Millions of years or endless years may pass, our relationship with God will ever remain constant. But our relationship with the world will break off certainly. It is not constant even for a moment. The embodied soul accepting the world as Its own, sometimes becomes a tree, sometimes becomes a beast or a bird, sometimes becomes a ghost or an evil spirit or a devil, sometimes becomes a deity or a man, because unless It reaches Its real abode viz., God, It will do nothing but go astray.

We are God's, therefore we should be zealous in attaining Him. We are His and He is ours. In the world when there is a change in the body from one species to the other, parents change, brothers change, wife changes and sons change. But God never changes, our relationship with Him does not undergo any

change. Therefore His attainment means reaching one's own abode. Therefore a striver should accept the fact that the world is an alien abode, rather than his own abode. The worldly infatuation, attachment and desire—all are perishable but relationship with God can never perish. We may forget it, yet it will not perish.

In such a huge world there is nothing befitting us. In infinite universes there is nothing ours and we are of none—a striver should have this firm conviction because it is a fact. We are God's, therefore God-realization is not anything new for us. The new work is to attain the world. In the world we go on assuming new bodies. Sometimes we become men, sometimes we become animals, sometimes we become birds, sometime we become aquatic creatures, land creatures, fowls; sometimes we become creatures born of sweat (perspiration), born from an egg, born from the womb and sometimes we become vegetation sprouting from the ground. Unless and until we realize God, we'll have to undergo such changes. We are not of the world, but we are God's—only a man possesses this knowledge. In other species creatures don't know whose they are. Therefore a striver should naturally realize 'I am only God's.'

Attainment of God is not difficult. Attainment of the world is difficult. The reason is that it is difficult to gain the thing which belongs to others. What is the difficulty in gaining the thing which belongs to one's own self? Is it difficult for a child to sit on its

mother's lap? God is our real mother-father—  
 'त्वमेव माता च पिता त्वमेव', 'माता च कमला देवी पिता देवो जनार्दनः'.  
 In the world in every species there are new parents,  
 new kith and kin and new families. But God is not  
 new, He is ever the same. He is always ours and we  
 are always His. This is our real identity.

Nothing in the universe is ours. Even the body,  
 which is regarded as the nearest, is not ours. The mind,  
 intellect, senses and vital force etc., are also not ours.  
 From the body, which is regarded as the nearest, to the  
 abode of Brahmā, which is regarded as the farthest,  
 there is no person or object which is ours. Even if we  
 attain the abode of Brahmā, the highest plane of  
 existence, we have to return from there 'आब्रह्मभुवनाल्लोकाः  
 पुनरावर्तिनोऽर्जुन' (Gītā VIII. 16). The reason of our returning  
 from there is, that we are not the inhabitants of the  
 abode of Brahmā and that abode is not ours. We are  
 the fragments of God, not of the world, therefore the  
 world is left. The money earned by hard labour is left.  
 The house of our residence is left. The family and  
 kinsfolk are left. The reason is that actually they don't  
 belong to us. This is not our land, this is an alien land.  
 We are unchangeable, therefore our land is also  
 unchangeable. Our land is that which has been called  
 by the Lord His own abode—

न तद्भासयते सूर्यो न शशाङ्को न पावकः।  
 यद्वत्वा न निवर्तन्ते तद्धाम परमं मम॥

(Gītā XV. 6)

“Neither the sun, nor the moon, nor the fire can



illumine that Eternal goal, having gone thither, the soul (self) does not return, that is My supreme abode.”

Our abode is the same which is God’s abode. We are of that abode, this world is not our abode. We have come here on a visit. How long will a visitor stay? How long will a traveller stay? Until we reach our real abode, our journey will continue, it will not end.

God is ours while everything else besides Him is others’. How long will we possess the things of others? The thing, which is ours, will remain with us. How will the thing, which does not belong to us, stay with us? No one has the power to possess the worldly thing forever.

There was a Vaiśya (a member of the trading class) and a Rājapūta (a member of the warrior class). The Vaiśya was physically strong while the Rājapūta was weak. The Rājapūta began to rob the Vaiśya of the latter’s money. The Vaiśya knocked the Rājapūta down and thus had the upper hand. The Rājapūta asked, “Who are you?” He said, “I am Vaiśya”. Hearing this, the Rājapūta got excited and he thought that a Vaiśya was overpowering him. So the Rājapūta suppressed him. Similarly the world is suppressing us. We should be zealous that we are fragments of God, we are permanent and unchangeable, while the world is the evolute of Prakṛti and is transient and kaleidoscopic, then how can the world suppress us? In fact we are not suppressed by the world but we have assumed ourself suppressed (weak) by it. No mundane object stays permanently. Neither the body,

nor pleasure, nor family, nor wealth, nor knowledge, nor ability, nor power stays permanently. Nothing can stay, as all of them are transient. Why should we be suppressed by the thing which does not stay? Why should we become a slave to it?

In the universe besides God and His devotees no one is ours. Only these two—God and His loving devotees are ours—

हेतु रहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी॥  
(Mānasa, Uttara. 47/3)

(God and His devotees are beneficent without any reason in the world.)

We should carry out the behest of the Lord and His devotees. Lord Kṛṣṇa declares, 'ममैवांशो जीवलोके' (Gītā XV. 7) and the Lord's devotee declares—  
ईस्वर अंस जीव अबिनासी। चेतन अमल सहज सुखरासी॥  
(Mānasa, Uttara. 117/1)

But regarding ourselves as the world's, we have been cheated. From time immemorial we, in spite of being God's, having been cheated, became worldly and forgot our real abode. Therefore we should think seriously which abode we belong to.

We and the body—world are not of the same class. We are imperishable while the body and the world are perishable. We are unchangeable while the body and the world are kaleidoscopic. We belong to God's class and God belongs to our class. We are of God's community. We are not of the world.

## Singularity of Chanting the Holy Name

Religious sacrifice, charity, penance (austerity), pilgrimage and vow (fast) etc., are actions. But chanting the holy name of God is not an action but is an invocation. As when robbers rob a man and terrorize him, then finding himself helpless, he invokes God to protect him, this invocation (call) is not an action. In a call a man does not depend on his action or his power viz., he has no pride of his power. In it he depends on the Supreme Soul, Whom he calls. Therefore in a call, an action is not important but the relationship of the sense of mine with God is important.

The saints have declared—

हरिया बंदीवान ज्यों, करियै कूक पुकार।

As a person, who is forcibly chained, makes a call for help, similarly if God is invoked, His name is chanted, then his sense of mine with God is revealed. This sense of mine with God viz., relationship with God has so much power which is not acquired by actions such as sacrifice, charity and penance etc. Therefore chanting the holy name has been singularly glorified—

भायँ कुभायँ अनख आलसहूँ। नाम जपत मंगल दिसि दसहूँ॥

(Mānasa Bāla. 28/1)

(The holy name may be chanted with sentiment

of devotion or without sentiment, with anger or with indolence, it results in auspiciousness and benediction all around.)

Thus by chanting the holy name, this singularity is revealed. But if the holy name is chanted with devotion and reverence, it leads to quick salvation—

सादर सुमिरन जे नर करहीं। भव बारिधि गोपद इव तरहीं॥

(Mānasa, Bāla. 119/2)

It means that if the name is chanted with devotion and assiduity, the ocean of the mortal world is crossed like the cloven hoof of a cow. It has not to be crossed by swimming, but it is naturally crossed and our eternal union with God is revealed.

As when we feel thirsty, we think of water, then that thought is also a form of water, similarly the thought (remembrance) of God is also a form of God. Water, being inert, does not like or crave for the thirsty person, but God naturally likes the man (self), because the whole (God) naturally loves His fragment (soul). A well does not go to the thirsty person but the thirsty person goes to the well. But God Himself goes to the devotee. In fact wherever the devotee remembers God, God is always present there. Therefore remembrance of God and chanting His holy name are not actions. An action is an evolute of Prakṛti, but chanting the holy name transcends Prakṛti. In fact the worshipper (chanter) and the object to be worshipped—both transcend Prakṛti. Therefore by chanting the holy name, the self has an inclination to God because a



call is of the self rather than of mind and intellect. Therefore chanting the holy name transcends the modes of Nature.

Any action whether mundane or spiritual is performed by the inert matter. But the aim (goal) being sentient (God), that inert action also leads to the sentient—

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

(Gītā XVII. 27)

(Any action for the sake of the Supreme, is called Sat.)

We'll go where there is our goal. When the goal is God, then even the action in the form of a war will also lead to God-realization. Not only this, the goal being sentient (divine), the inert matter will also become divine. As Mīrābāī declared—‘मेरे तो गिरधर गोपाल, दूसरो न कोई’ viz., ‘No one else besides Lord Kṛṣṇa is mine’—thus by becoming God's and by worshipping God, Mīrābāī's physical body, having become divine, merged in Lord Kṛṣṇa's idol. Therefore an action may be inert, but the goal should not be inert (pleasure and prosperity).

In the scriptures it is mentioned that the Lord's holy name has so much power of destroying all sins that even the vilest sinner cannot incur so many sins. The invocation ‘O my Master! O my Lord’ has this power of destroying all sins. In this invocation, words are uttered with the tongue which is an action but the sigh, the call comes from within, from the self.

The call, which comes from the self, has a special power (strength). That power is not of the one who calls, but of the one who is called. When a child weeps and calls its mother, it has a deep intimacy of the self with the mother, so the mother can't stay away, can't remain engaged in any other activity. Similarly when the Lord's name is called from the core of the heart, He can't stay anywhere, His all other affairs are naturally left. It means that the Lord's holy name has an extraordinary power, a unique power which leads us to salvation very quickly. When Duḥśāsana began to pull Draupadī's Sārī (garment), then she invoked Lord Kṛṣṇa by calling Him—'गोविन्द द्वारकावासिन् कृष्ण गोपीजनप्रिय'. Having heard her call, Lord Kṛṣṇa came there. But He was a bit late because Draupadī addressed Him as 'द्वारकावासिन्', so the Lord had to go to Dwārakā and then had to come back. Had she not addressed Him as 'Dwārakāvāsin', He would have not been a bit late, He must have revealed Himself immediately there.

There were two devotees. One of them worshipped Lord Rāma, while the other worshipped Lord Kṛṣṇa. Both of them invoked their favourite deity, then Lord Kṛṣṇa manifested Himself immediately but Lord Rāma revealed Himself a bit later. The reason was that Lord Rāma is an emperor. So the royal preparations take some time but a cowherd's appearance takes no time because he has not to make any preparation. It all depends upon the spirit of a devotee. In Ayodhyā I met a gentleman. He had a picture of Rāma of His

boyhood. He said, "I worship Lord Rāma in His boyhood form. I am afraid of worshipping Lord Rāma as an emperor because if I commit an offence, He will instantly put me into prison. But I can scold Rāma in the form of His boyhood and can even slap Him." These are the emotions of devotees.

If a devotee chants the holy name, not as an action but as an invocation, he will attain his goal very quickly and his devotion to God and his memory of his true relationship with God will be aroused. It is because of attachment to the world that his devotion (love) to God is veiled. By invoking God, that love is revealed.



## Think Over

Think over—Is God ours or the world ours? Is God loving to us or the world loving to us? Will God ever stay with us or the world stay with us? We are fragments of God—‘ममैवांशो जीवलोके’ (Gītā XV. 7). Then is it proper on our part that instead of God, the world should be loving to us? The world is perishing every moment and does not stay with us even for a moment, while God ever remains with us, He does not leave us even for a moment. But our eye is not on God but on the world. We are fragments of God, so God should be loving to us. But our Supreme Father, God does not appear so loving to us as the world appears. The world neither stays nor will stay nor can stay with us. It does not stay with us even for a moment, it is perishing every moment. Wealth, house, wife, sons, family etc., are not to stay with us, while God will never leave us.

Our relationship with the body and the world is breaking off every moment. It is an obvious fact that from our lifetime, the number of years we have lived alive, for that much of period, the world has separated from us. From the moment we were born, the body and the world are separating from us. Everything of the world is changing every moment. But infinite ages may pass, God will not change. He will never separate from us, He'll ever live with us. We are ever with



God and God is ever with us. The body, which does not stay even for a moment with us, seems loving to us and from the view-point of people we are called Satsaṅgī (those having association with the real). Think over whether we are Satsaṅgī or Kusaṅgī (having association with evils). Have we our association with the real or the unreal? Is 'the real' loving to us or 'the unreal' loving to us? At least we should be conscious of the fact that the world is not ours.

Being fragments of God we are free from flaws and sins—'चेतन अमल सहज सुखरासी'. But it is attachment to the world which conduces us to sheer impurities, flaws and sins. Attachment to the world causes only loss without any profit at all. We have the sense of mine with the body, therefore we provide it with food, water, clothes, rest and care etc. But it has no regard for us. If by an error, the cloth is removed from it, it catches cold and suffers from fever. If it is not provided with food for even a single day, it becomes weak. We are bent on paying so much of attention and care to it, but it does not care for us at all, it does not forgive us for our error. Even then the body is loving to us while our benefactor, God and His devotees, who ever think of our welfare, are not loving to us.

Every person should think over—whom do we like? Do we like the person who inspires us for worship and devotion to God or who inspires us to remain engrossed in mundane affairs? Do we like the thing which is transient or do we like the thing which

ever accompanies us? The body and the world are transient, they don't stay with us and we don't stay with them. But righteousness stays with us, God stays with us, justice stays with us, truth stays with us. Think over—Do we tell a lie or do we speak the truth? Do we like justice or do we like injustice? Do we like honesty or do we like dishonesty? If we like injustice, what fruit will it bear? Pleasures are loving to us but we should think—what fruit will they bear? Have we derived any benefit from sensual pleasures or have we sustained loss from them? We should divert our attention to our life and think over—What are we doing? In which direction are we going? What is our inclination? Do we like adoration and devotion to God or do we like pleasures and prosperity? What profit do we derive from the world and what loss do we sustain from God? What benefit do we derive from sins and what loss do we sustain from righteousness? Reflect upon—

संसार साथी सब स्वार्थ के हैं, पक्के विरोधी परमार्थ के हैं।  
देगा न कोई दुःख में सहारा, सुन तू किसी की मत बात प्यारा ॥

(All the worldly people are selfish, they oppose spirituality deadly, no one will support you in your sufferings, therefore don't listen to anyone.)

If we are engaged in adoration and devotion, the members of the family will not be pleased. But if we follow the path of falsehood, fraud and dishonesty, the members will be pleased. Reflect upon the point whether they are pleased with our profit or loss. Pay

attention to it who think of your welfare and who do good to you. God has bestowed upon us this human body, these mundane materials and all other things but He never reminds us of such favours conferred on us by Him. But the worldly people do a little favour to us and we have to be very much obliged to them. We like those worldly people but we don't like God. God has conferred on us the body, eyes, arms, legs, intellect, discrimination and everything else and we derive comfort and happiness from them and we don't think of God. We like the things conferred on us by God but we don't like God. Is it justified (proper)? Reflect upon it. In the Mahābhārata it is mentioned—'यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् । विमुच्यते..... ॥'

'Merely by thinking of Whom, a man is liberated from the shackles of birth and death.' Merely by remembering Him, all worldly sufferings come to an end. Render no service to Him, offer nothing to Him, only think of Him and He'll be pleased—'अच्युतः स्मृतिमात्रेण'. In the world besides God there is none, who gets pleased merely by thinking of (remembering) him. After discharging your duty throughout the day, in the evening you come back home and ask your wife, "Have you cooked food?" She replies, "No, I was just thinking of you." Will you get pleased? She has not cooked the food, what is the utility of thinking of you? But you think of (remember) God, He'll be pleased. Is there anything so cheap as God? Is there any other well-wisher as He? We forget Him but we remember the world. Is it proper? By remembering

God, common people have become great saints and exalted souls. Today they are honoured. They have possessed this speciality because they, instead of thinking of the world, thought of God.

Reflect upon—Do we obey holymen and exalted souls or those who are engrossed in mundane pleasures and prosperity? We don't like those who always think of our welfare and remain engaged in our welfare; who have never done evil to us and who have never cheated us. But we like those who cheat us and deceive us. Then how shall we attain bliss? How shall we attain salvation? Every moment, think of God and invoke Him, 'O my Lord! O my Lord!' By doing so, you will be elevated to an extraordinary position. People will call you 'an exalted soul'. If you work sincerely and honestly, people will call you noble. Someone at first may say that you are bad but at last everyone will call you virtuous and noble.

God is ever a well-wisher. He always does good to us, He never does evil to us. We don't heed Him, we don't think of Him, yet He ever remains engrossed in our welfare. We should have a sweet liking for Him. We should have His sweet memory. By His memory, we'll be sanctified, we'll become saints. What bliss will the wife, sons and family, whom we remember, provide us? Mīrābāī accepted God as hers, so great saints honour her and sing hymns composed by her. In fact God and His devotees—these two do good to all the beings without any selfish motive and promote their welfare—



हेतु रहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी॥  
 स्वारथ मीत सकल जग माहीं। सपनेहुँ प्रभु परमारथ नाहीं॥  
 (Mānasa, Uttara. 47/3)

सुर नर मुनि सब कै यह रीती। स्वारथ लागि करहिं सब प्रीती॥  
 (Mānasa, Kiṣkindhā. 12/1)

All people love us with a selfish motive. But God and His devotees only love us without any selfish motive. If we love them, we'll become saints and exalted souls. But if we like falsehood, fraud, dishonesty, cheating and deception, we'll degrade ourself. Have a look at yourself. What state have you attained? For how many years have you been in association with holy men and how much inclination have you developed to God? Reflect upon it. How much liking you have for money, but it slips without notice. You hanker after money madly. Money never remembers you. But God remembers you, protects you and helps you. Who is equal to God?

उमा राम सम हित जग माहीं। गुरु पितु मातु बन्धु प्रभु नाहीं॥  
 (Mānasa, Kiṣkindhā. 12/1)

‘In the universe no one such as a teacher or father or mother or brother or master is our well-wisher as is God’.

How much good, God has done to us; how much good, He is doing to us and how much good He will do to us. Neither anyone is, nor was, nor will be, nor can be so beneficent as God. What good do we do to God? From what selfish motive does He have His dealings with us? Yet He loves us and does good

to us. If we have an inclination to God from our heart, we'll attain bliss.

नाम नाम बिनु ना रहे, सुनो सयाने लोय।  
मीरा सुत जायो नहीं, शिष्य न मुंड्यो कोय॥

We think that if a son is born to us, we'll be really happy; if anyone becomes our disciple, we'll be truly happy. But neither a son was born to Mīrābāī, nor she initiated any pupil yet people remember her and glorify her, though several generations have passed while you may not even recall your ancestors of three or four generations. Mīrābāī was endowed with the speciality—'मेरे तो गिरधर गोपाल, दूसरो न कोई।' (No one besides Lord Kṛṣṇa is mine.) By remembering God everything is set right. The life becomes successful here as well as hereafter. But by remembering pleasure, the body is spoiled, the mind is spoiled, habit is spoiled and health is spoiled. Therefore ever remember (think of) God. This is the gist of all that I have said.

□ □

## Acceptance of the Truth Leads to Salvation

The unchanging or imperishable and the ever changing and perishable, are the only two things that humans come across in life! The Self that is the essence of existence is imperishable, and the body and world, which are ever changing, are perishable. Regarding the subject of the essence, the following verses are mentioned in the Gītā and the Rāmāyaṇa:

ममैवांशो जीवलोके जीवभूतः सनातनः ।

(Gītā XV.7)

“The Ātman behaving as an individual in this world, is My own eternal part.”

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara. 117.1)

Significant point here is that our essential relationship is not with body-world; rather, as the individual self being a part of the Lord, our essential relationship is with the Lord alone. There is a fundamental error implicit in the assumption that regards the self as belonging to the world and the world as belonging to the self; we have established an erroneous relationship with this body-world.

Being a part of the Supreme (Paramātman), in reality the self can never be distant from the Supreme, and can never be one with this ever-changing world;

this is an established principle. Our relation with the Paramātmān (Supreme Consciousness/Lord) can never be severed and we can never establish a permanent relation with this inert body/world. It is indeed a major mistake that we do not consider our relationship with the Paramātmān (the Supreme Lord), which is real, and instead, establish unreal relationship(s) with the world. If, on the one hand, we accept that “we belong to the Lord and the Lord belongs to us”, then “the world does not belong to us” would become clear. If, on the other hand, we accept that “we do not belong to the world and the world does not belong to us”, then, “the Lord belongs to us” would be established. The important point is to accept any of these two things.

Please consider, whether there can be oneness or identity, between this inert and ever changing world and one’s self (consciousness). If there cannot be, then please accept the fact that, essentially, there cannot be a real identity or relationship between our self and this world. Acceptance of the oneness of the self with this world is a mistake; if we understand this mistake inwardly, then everything would be all right over a period of time. Identification of the self with the inert world is a losing premise and there is absolute gain in non-identification of the self with the world.

The truth is that body does not remain with us. How can a thing that is not really ours remain with us? The Lord is our own, He is ever close to us and we are never distant from Him; how can He ever leave



us? Body, objects, money, property, house etc., are perishable; these things cannot remain with us and we cannot remain with them. However, whether we know the Lord or we do not, there cannot be any separation between our self and the Lord. Bodies—gross, subtle and causal, belong to Prakṛti (nature) and whether we consider our self as good or bad, we belong to the Lord. If this is understood, then one is liberated in the present, as our bondage is due only to this identification with perishable objects.

**Q.** Despite the intellectual understanding of this teaching, we are unable to inwardly accept it; what should be done?

**A.** Please consider if the acceptance of a fact is correct or its non-acceptance. If acceptance is considered as correct, then what stops it? If there is a beneficial teaching, one should accept it, even forcibly—it becomes simpler after acceptance. Basically you do not like to accept the fact inwardly—in my opinion, this is basically due to a desire for enjoyments and pleasures. Due to this desire for pleasures, the fundamental truth is not accepted. Please forcefully accept the fact that you belong to the Lord and that Lord belongs to you. When even the body is also not really yours, then what in the world can be yours?

**Q.** Objects in the outside world form impressions on our minds, thus affecting us; what should one do in such situations?

**A.** Do not value the impressions. When a likeable thing is recognised, there is a desire in the mind to

get it. Even when such an impression is formed, there should be this inner knowledge that nothing belongs to us. Instead of giving importance to the impression of the objects, one should value the fact of this inner knowledge. By considering impressions as significant, you lose sight of the real fact. Make a determined resolve right now, that you would no longer accept the impressions, but accept the reality from now on. Consider also that impressions take place sometimes, not all the time; but if you consider them as permanent, this is a mistake. In truth you are not the body; the body of childhood is no more, but your self is the same. Therefore kindly do not give any significance to the impressions, one should be impressed by the truth/reality, if an impression of unreal is formed, it should not be valued. The truth is that we are not the body and the body is not ours.

On the path to liberation or in the movement towards the Lord, gross, subtle or causal bodies are not helpful. Body is of use to the family, society or the world, it is of no use to the self. Thus keep the body busy in the service of the family, society and world; this is an extremely important point, if you accept it you would be ever happy. There is a plain misconception that body would be beneficial to us.

Gross, subtle and causal bodies are of no use to the self—understanding this fact leads to immense welfare. The gross body performs actions, thoughts occur in the subtle body and steadiness or Samādhi (trance) is a function of the causal body. Actions,

thoughts and steadiness or Samādhi are not of the self, therefore one should not depend upon these. Fundamentally the useful thing for you is non-entertainment of any thoughts. In many scriptures Samādhi has been highly glorified, however even Samādhi is of no use to the self. Neither actions, nor thoughts nor trance is of any use to the self; similarly concentration, Prāṇāyāma (breath control) and awakening of Kuṇḍalinī are useless for the self. Self is different from all these things which are of different class, as all of these are products of Prakṛti whereas the self is a part of the Paramātmān. Your oneness is with the Lord. Whether you have faith in monism (Advaita) or dualism (Dvaita), whether you follow the Yoga of knowledge or of devotion, at least accept the fact that this body is of no use to the self, which has no relationship with the body.

If an impression of the world is formed on the mind, ignore it and do not accept it, thereby it would go away. By giving significance to the impressions of the world, you are depriving yourself of great benefit. So, if impressions are formed let them be, but understand correctly that impressions are not real. Unreal objects can only have unreal impressions, how can they be real? Somebody cheats you of money because you become gullible, cheat's impression gets you enchanted, only then are you cheated. Similarly getting impressed by things of the world is stupid and is clearly getting cheated.

A very significant point to consider here is that

impression is formed only in the body, senses, mind, intellect, and not in the self. Objects can affect other objects, which are of similar type; thus impression is never formed on the self, which is of a different class altogether. Body and the world are inert, whereas the self is sentient. How can inert affect the sentient? Inert can only impress upon the inert (body)—this is the truth; accept it right away and there would be clarity!

Because of eyes, impression of sights is perceived; because of ears, sounds are heard; the significant point here is that objects of similar type affect each other. Hence, whatever impression occurs, do not consider it as real. The essence of the self is not affected by anything—it is entirely untouched:

“असङ्गो ह्ययं पुरुषः”

(Bṛhad. Up. 4.3.15)

If mind-intellect are affected, let them be affected. Mind and intellect are not of the self—these have the same constituents as the objects that impress.

**Q.** Then why is it that self becomes happy or sad?

**A.** By concluding that mind and intellect are its own, the self is considered to be happy or sad. Mind and intellect are not of the self, but belong to Prakṛti (nature), whereas the self is a part of the Paramātmān (Absolute consciousness). It is a mistake to consider one's self as happy or sad when mind-intellect are affected. In reality the self does not get affected at all, and remains as it is. Please analyse if the self really gets affected by happiness or sorrow, then how could



it remain changeless and homogeneous. Self is never affected but it is presumed to be affected, as presently you have a firm notion that mind-intellect are yours—which are really never yours. Mind-intellect belong to Prakṛti and objects of Prakṛti alone affect its other objects.

**Q.** What if due to the effect of an object, an inappropriate action takes place?

**A.** What difference does it make to the self if an action happens? If you carefully examine, you would find that the self does not get affected. But the problem is that you become one with the actions. It is only by considering mind-intellect as your essence that you say that you got affected. Mind-intellect are not yours, on the other hand they belong to Prakṛti:

“मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति”

(Gītā XV. 7)

Your self does not consist of the mind-intellect; rather, it is a part of the Supreme consciousness (Paramātmān):

“ममैवांशो जीवलोके” (Gītā XV. 7)

Therefore effects/impressions of objects are upon the mind-intellect alone and never upon the self, which ever remains as it is:

“समदुःखसुखः स्वस्थः” (Gītā XIV. 24)

A person established in Prakṛti alone becomes subjects to happiness and sorrow:

“पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्”

(Gītā XIII. 21)

If mind-intellect are affected let them be, impressions on them do not touch the self, so why get involved? Do not give significance to the impressions, do not accept them in the self. You are established in the self. Impressions cannot reach the self; how can an impression which is an object (unreal, not being permanent), reach the real (self)? Real is ever uninvolved with the unreal.

You have no relation with mind-intellect, whether these are apparently yours or a dog's. If a dog's mind-intellect get affected, then do you become happy or sad? As a dog's mind-intellect are not yours, similarly what is considered as your mind-intellect are also not yours. Considering mind-intellect as yours is a fundamental error. By considering mind-intellect as yours you freely suffer sorrows.

Another very significant point to note is that in the separation between us and the Paramātmān (Supreme consciousness), there is no 'curtain' of inertness, rather the 'curtain' is due to our presumed relationship with the inert. I have not come across this vital point in books or scriptures, rather, in a particular situation in the company of saints. Hence one can reach perfection by accepting the fact that "I" does not have any relationship with body-senses-mind-intellect".

**Q.** What practices one has to undertake to get rid of this relationship with inert?

**A.** It is not a matter of practising something. Relationship with inert world does not dissolve by practice, on the other hand, Viveka (discrimination)

and Vicāra (right thinking) are helpful in severing of the presumed relationships with the inert. If you give due respect to your conclusions based on discrimination, then this relationship can be severed in the present. You need both knowledge and faith—"we do not have a relationship with inert", this is 'knowledge' and "our true relationship is with the Lord", this is 'faith'. Inert would not have any effect if it is well known that—nothing in the infinite cosmos can be called ours. Practice does not produce this knowledge, but right discrimination can produce this result in an instant. Self does not get affected, the self is as it is. Actually, liberation is the nature of the self, and it is effortless. Liberation does not come about, it is. That which comes about, goes away and that which always is, never goes away.

“नास्तो विद्यते भावो नाभावो विद्यते सतः”

(Gītā II.16)

‘Non-existence never is and existence is never non-existent.’

You consider impressions as real, which are unreal or false. Self does not have any relationship with mind-intellect.

Someone asked Swāmī Śaraṇānandajī, “what is Kuṇḍalinī?” He answered that “I do not know what Kuṇḍalinī is, but I surely know that I do not have any relation with Kuṇḍalinī.” Whether Kuṇḍalinī is dormant or awake, what connection has it with the self? Similarly, the self does not have any connection with this body or the world. Therefore do not give

any importance to their impressions. This would not come about by practising, practice is useful to produce something new; for example if someone wants to do rope-walking, practice is necessary. However in the knowledge of the real, practice is not helpful; if right discrimination is respected, self-perfection is in the present.

You only need to remember that your self does not have a relationship with inert objects, as they come from Prakṛti (nature) and your self is a part of the Paramātmā (Supreme consciousness). How can objects that are subject to creation and destruction, affect the eternal? Impressions do not reach the self, which is Asaṅga. Steadiness and Samādhi also do not belong to the self, being products of the causal body. Your self is different from the causal body. In Samādhi there are two states: trance and disturbance; in the self there are not two states, one is effortlessly rooted in the self, which is the natural state—your essence is pure existence.

The conclusion is that inert and sentient do not meet and it is not possible for them to meet. Relationship between inert and sentient is false. As the night of new moon cannot meet with the sun, inert cannot meet with the sentient.

**Q.** If the relationship between inert and sentient is false, then why so much difficulty in dropping it?

**A.** Even though relationship between inert and sentient is false, you find it difficult to drop, as you have given undue significance to it. Therefore,



from today itself start giving due respect to discrimination, and truthfully accept the fact that our relationship is with the Paramātman and not with the inert things.

With respect to human body, there is a desire for enjoyership, with respect to the essence of the self there is a desire for knowledge and with respect to the Paramātman (the Supreme Lord) there is a desire for Love. Body is not ours, so any desire for enjoyership is not ours but is due to error. However desire for knowledge and love is really ours and not due to an error. Hence using the body in selfless service of others or burning desire for self-knowledge, both lead to eradication of error. Once the error is removed, desire for objects of enjoyment vanishes and desire for self-knowledge is fulfilled—this is liberation. Then hope for the Love of the Paramātman—the Supreme Lord, of Whom self is a part, is awakened. All individual souls are part of the Paramātman, the Supreme soul, therefore Love of the Lord is the final and universal desire. Liberation is a means and Love is the end. As the vapours moving out of ocean due to solar radiation complete their journey only after merging back into ocean, similarly individual soul which is a part of the Paramātman (the Supreme consciousness) does not complete its journey till Love is achieved. Once this ultimate Love is awakened, this human life is fulfilled and nothing more remains to be done.



## Perception of Immortality

Within every human being there is natural discrimination. The job of an aspirant is only to give importance to it. That discrimination is not born. If that had been born, then it would have ended; because everything, which is produced, is destined to destruction. This is a principle. Therefore discriminating attitude is not born but it is awakened. When the aspirant gives importance to that self-evident discriminating attitude, then that discrimination is awakened. This is called Self-realization.

Every human being possesses this feeling that he should always remain alive, he should never die. He desires to be immortal. It is proved from this desire of immortality that in fact he is immortal. If he had not been immortal then he could not have had the desire for immortality. For example, if the demand for thirst and hunger is felt, it proves that such things (water and food) exist, by which thirst and hunger are completely satisfied. If there had not been water and food, the desire for hunger and thirst would also not have arisen. Therefore, immortality is self-evident. Here a doubt arises, when a being is already immortal, then why does he desire for immortality?

The explanation for this doubt is that when by neglecting his discrimination, he assumes his identity with the perishable body, viz., assumes "I am the

body” then the desire for immortality and fear of death arise in him.

Every human-being possesses this discriminating attitude that this body (gross body, subtle body and causal body) is not his real self. The body changes apparently. The body of a person, which was during his childhood, no longer exists today, and the body existing presently shall not exist later on. But he (the self) is the same. The self, which was during the childhood, the same self exists today and shall exist later on. Therefore the self is separate from the physical body and the body is separate from the self, which means, “I am not the body”—this is the experience of all human beings. Even then not presuming oneself separate from the body and presuming identity with the body, is disgrace or disrespect of one’s own discrimination. The aspirant has to give importance to his own discriminating ability that he (the self) exists continuously and the body is always perishing. There is no moment during which this body does not decay. The flow of death is known as life. When the flow starts its appearance, then it is regarded as birth and when that disappears, it is called death. The meaning is that one which goes on changing every moment is known as birth or existence or death of the same process. When the childhood dies, then youth is born and when youth dies, the old age is born. In this way the process of birth and destruction every moment, is regarded as life (existence). The process of birth and death goes on continuously in

its subtle form but we (the self) remain the same continuously. The change occurs in states but the self is never changed even in the least. Therefore, the body always abides in death and the self always abides in immortality—one needs to give importance to this discrimination. Gītā mentions :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि ।  
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

(Gītā II. 22)

"As a man discarding worn out clothes, puts on other new ones, likewise the embodied soul, casting off worn out bodies, enters into others which are new."

As we do not die by leaving older clothes, and wearing new clothes, we are not born; in the same way by leaving the older bodies, we do not die and by entering into new ones, we do not get a new birth. The meaning is, that the body dies but we do not die. If we die, then who shall reap the fruit of good and bad deeds? Who shall go in new wombs? Who shall be bound? Who shall achieve salvation?

The body is perishable, no one can ever preserve it forever and our real self is non-perishable. No one can ever destroy it.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

(Gītā II. 17)

The Gītā says, "Know that to be non-perishable by which all this world is pervaded. None can bring about the destruction of the indestructible."



An immortal will always remain immortal and the perishable shall always remain perishable. The perishable is not our real self. If we put on a shirt, will that shirt become our real self? If we cover our body with a bedsheet, will that bedsheet become our real self? Just as we are different from the clothes, in the same manner we are also different from these bodies. “अमर जीव मरे सो काया”—“The self is immortal while the physical body is perishable.” If we give importance to the discriminating attitude, then the fear of death shall come to an end. When we do not die, then why the fear of death? And one which always dies, then how is the desire to keep it alive? Our childhood passed away, so we cannot bring our childhood back to show it, since it has died, but we (the self) have remained the same. Therefore the physical body is always perishable and I am one who am immortal, is there any doubt about it? Now the only thing which remains to be done is that we have to give importance and respect to this truth. We have to realize this truth, it is not to be merely learned.

Just as if one gets wealth, then the happiness comes from within, similarly, by listening to this truth, the happiness should come from within and the desire to live and the fear of death should not exist ! The reason is what can be a matter of greater joy than that by which our sorrow, grief, lamentation and burning sensation come to an end? This type of gain is not to be achieved by getting lakhs and crores of rupees. The reason being, that by getting millions and

billions of rupees and the entire empire of the earth, one day that shall get separated from us.

अरब खरब लौं द्रव्य है, उदय अस्त लौं राज।  
तुलसी जो निज मरन है, तो आवे किहि काज॥

"There are millions and billions of rupees and kingdoms, that extend so far up to where the sun rises and sets. Tulasījī says that when the possessor has to die in the end, then how and when can this huge amount of money and immense power be put to use?"

We presume our existence in our physical body, we even presume our body as our ownself, then this is our mistake. To give respect to false beliefs and to neglect true fact is the most important hurdle in attaining salvation. By presuming the self as physical body, we start making statements such as I am a child, I am a youth, I am an old man. In fact we neither become a child, neither we become young, nor do we become old but rather the physical body becomes a child, the body becomes young, the body becomes old. We presume that we have fallen sick, when the body is sick and when the body becomes weak, we assume that we have become weak. Once wealth is acquired then we have become a wealthy person and if the wealth departs we have become poor—this occurs by feeling identity with the physical body and wealth. When anger arises, we say that we are angry. Think for a moment—does the anger exist at all times and for all? Think over—which does not occur every time and for all, then how does it arise in myself?

When a dog enters our house, does it become the owner of the house? Similarly, when anger occurred, did it make me an angry individual? Anger comes and goes away but I exist eternally.

A place changes, time changes, objects, circumstances and incidents change; events change but I exist the same eternally.

The states of awakening, sleep and sound sleep—the three states change, but we remain one and the same and that is why we know these three states viz., their start and end is felt by us. When we come from Haridwar to Rishikesh, then first of all we come from Haridwar to Raiwala station, then we come from Raiwala station to Rishikesh. If we were permanent residents of Haridwar, then how could we arrive in Raiwala and Rishikesh? If we were permanent resident of Raiwala, then how could we arrive in Haridwar and Rishikesh? If we were permanent residents of Rishikesh, then how could we come to Haridwar and Raiwala? Therefore, we neither live in Haridwar, nor in Raiwala, nor do we live in Rishikesh. Haridwar, Raiwala and Rishikesh are all three separate places from one another but we are always one and the same. We remained the same while in Haridwar, we also remained the same in Rishikesh and Raiwala. Just in the same way, during the awakened state, we remained the same, during dream, we remained the same and in the sound sleep, we remained the same. Therefore we have to look towards the unchangeable, not the changeable, which means that

we have to realize non-attachment of the self to the changeable.

“रहता रूप सही कर राखो बहता संग न बहीजे।”

"Remain established in the self and do not move along with the moving (perishable) objects."

We (the self) do not have a relationship with things that go on changing—this is immortality (salvation). Immortality is self-evident and natural and does not have to be created. We have presumed, our relationship with death.

**Question:** If a lion comes in front of us right now, then we are naturally afraid. How to avoid it?

**Answer:** The fear shall be felt because "I am separate from this body"—this has been only learnt but in fact this truth has not been realized. This is the difference between learning and realizing it. A parrot speaks Rādhekr̥ṣṇa-Gopīkr̥ṣṇa all the time but when the cat catches it, then it utters nothing but fearful cries, whereas the time requires the speaking of Rādhekr̥ṣṇa and Gopīkr̥ṣṇa. But the rote learning does not serve its purpose at the appropriate time.

There is no harm in trying to save the body if the lion approaches but getting afraid is a defect. The reason being that the perishable one (body) is decaying and the imperishable is continuously existing, then why to fear? If the lion kills, it will kill the perishable, how can it kill the immortal? If the lion eats the body, his hunger will be satisfied, what difference will it make in the self? How long will you be successful



in saving the perishable? It will definitely die one day. Therefore one need not keep the desire for being alive nor the fear of death.

There is a vital fact. Fear felt by a person before attending holy discourses (Satsaṅga) disappears, after he listens to spiritual discourses. There is much difference in attitude on listening to religious discourses (Satsaṅga); and for a seeker, flaws automatically get destroyed. But this shall happen only when we give importance to religious discourses (Satsaṅga) and translate them into practice. By giving importance to precepts of religious discourses the following three things are experienced by an aspirant.

(i) The instincts of sex and anger etc., do not assail the aspirant with the degree of force that they used to do earlier.

(ii) They do not stay for as long as they used to do previously.

(iii) They don't appear so often now, as they used to appear earlier.

By observing these things, the enthusiasm of the aspirant should increase because the defect, which gets lowered down to certain degree with time, can be completely destroyed. In business a person encounters losses as well as profits, but in spiritual discourses (Satsaṅga) one reaps only profit and loss never occurs. Just as a child grows automatically on its mother's lap without making any conscious efforts, in the same way the spiritual development of an individual takes

place automatically. If eagerness is very strong and if the slightest flaw (defect) becomes intolerable, then success is achieved instantaneously.

Discrimination is aroused by listening to the religious discourses. To the extent importance is given by the aspirant to this discrimination, to that very extent anger and sexual desires etc., are decreased. By giving importance to discrimination in full, the same discrimination is transformed into Self-realization (Tattvajñāna). Thereafter in absence of any other entity, the question of defects cannot arise at all. The meaning is that after Self-realization there is total absence of all defects.

On account of death of a dear relative or loss of wealth an individual feels grief. Similarly, he is worried while thinking about his future that if the wife dies, then what will happen? Such worries occur on account of not giving importance to discriminating attitude (Viveka). In this world, the occurrence of change in situations is essential. If the situations do not change, then how will this world function? How shall a fool become a scholar? How shall a person grow from a child to a young person? How shall he become healthy from sickness? How shall a seed transform into a tree? The world shall become like a fixed picture without any kind of change.

In reality the perishable alone dies, one who is immortal never dies. This is the direct experience of everyone that after the death, the body remains lying in front of us but the self, the owner of the body

(Jīvātmā) gets away from it. If we give importance to this fact, then we can never be worried and grieved. On the occasion of the death of Bāli, Lord Rāma points out the same fact to Tārā :

तारा बिकल देख रघुराया । दीन्ह ग्यान हरि लीन्ही माया ॥  
छिति जल पावक गगन समीरा । पंच रचित यह अधम सरीरा ॥  
प्रगट सो तनु तव आगें सोवा । जीव नित्य केहि लागि तुम्ह रोवा ॥  
उपजा ग्यान चरन तब लागी । लीन्हेसि परम भगति बर मागी ॥

(Mānasa, Kiṣkindhā. 11/2-3)

"On seeing Tārā in sorrowful state, Rāma withdrew her delusion and bestowed wisdom upon her by explaining that the perishable and wretched body is composed of earth, water, fire, ether, and air, and it is lying before you, but the soul (Jīvātmā) is eternal, therefore for which cause are you weeping? The wisdom (Jñāna) arose in her, then she fell on the feet of Lord Rāma and she prayed to Him to grant her the boon of supreme devotion towards Him."

**Question :** What is the fundamental cause of neglect of one's own discrimination?

**Answer :** The real cause is attachment to the sensual pleasures. We want to enjoy sensual pleasures and therefore our own discrimination is not respected which means that the knowledge does not stay in our own intellect. The meaning is that the deeper the attachment with worldly pleasures, the greater is the inertia in an individual's intelligence, on account of which the subtle and important concepts of spiritual discourses. (Satsaṅga) are not understood even after reading and listening.

In the Gītā, it has been mentioned that individuals deeply attached to sensual pleasures and acquisitions cannot have the determinate intellect concentrated on God.\* The attachment with worldly pleasures covers their wisdom.†

Therefore, so long as there is the slightest attachment to any person, object, activity, thought and trance etc., till then it is crammed knowledge like a parrot 'रागोलिङ्गमबोधस्य'.

**Question :** I am not body. This statement is understandable. But the body is mine and it is for my use. Is it not so?

**Answer :** We presume three types of relationship with body. (1) I am body (2) Body is mine (3) Body is for my use. All these three relationships are not real. In fact, the body is not my ownself, it is also not mine and it is also not for my use. The reason being that if I had been my body, then on the change of the this body. I

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\* भौगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

(Gītā II. 44)

"Those whose minds are carried away by such flowery words and who are deeply attached to pleasures and prosperity, cannot attain the determinate intellect concentrated on God."

† आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

(Gītā III. 39)

"O Arjuna, knowledge is enveloped by this constant enemy of the wise in the form of desire, which is insatiable like fire."



might also have changed and on the death of the body, the self would have also ended. But this is the experience of all of us that the body is not the same as it was earlier but I am the same. If the body had been mine, then my full authority would have been exercised on it, which means the body would have remained in the same condition as I would have liked it to be. I could have made it handsome. I would have changed its colour and would not have allowed it to change. I would not have allowed it to become sick or weak and at least I would have not allowed it to die. But we know that we do not have any control over the body and without our liking and despite best of our efforts, the body becomes sick, weak, it grows older and ultimately it dies. If the body had been for us, then we would have got contentment after obtaining the body, we would not have felt the desire for getting anything else and there would not have been separation of body from us and it would have remained with us eternally.

But it is the experience of all of us that we do not have the slightest satisfaction after obtaining our body, our desires do not come to an end, we do not experience perfection and the body also does not live permanently but it is separated from us.

Just as with physical body, so also with the subtle body and causal body we do not have the slightest relationship. The activities performed by physical body, thinking done by subtle body and trance performed by causal body—all have no relation with us. The reason is that every action begins and it comes

to an end. No kind of thinking exists eternally but it comes and goes. Unsteadiness comes after stability, and there is relapse after trance. It means that neither the activity remains continuous, nor thinking remains eternally nor stability remains forever. We all experience the changes and the coming and going of them but no one experiences change in one's own self. Our existence stays eternally. Neither any object nor any action nor thought nor stability stays with us. But we (the self) remain all alone. (separate from things, activities and thinking and stability). So we should form the habit of living alone.

When we do not have any relationship with physical, subtle and causal bodies and their functions like activities, thinking and stability of mind, then what difference shall it make whether they have association with us or dissociation from us. A man, who has transcended the three modes of nature, realizes the same fact—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

(Gītā XIV. 22)

"Arjuna, he feels no aversion to light (which is born of Sattva) or activity (which is born of Rajas) or delusion (which is born of Tamas), when they are present and does not long for them, when they are absent."

Association and separation are relative situations but the ultimate reality (Tattva) is an absolute term.

In this reality, we do not find either association or separation. but we have eternal unity or Yoga (नित्य योग).

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्। (Gītā VI. 23)

"The state called Yoga, which is free from the contact of pain (in the form of transmigration) should be known."

So long as we are related with things, activities and stability, till then we feel dependence, because things and activities are non-self, they are not our own self. We become free (Mukta), when we break our relationship from them. In fact our real self (existence) is free from both dependence and independence, because dependence and independence are relative states, but our own self is absolute.

God has stated—

नासतो विद्यते भावो नाभावो विद्यते सतः। (Gītā II. 16)

"The unreal has no existence, and the real never ceases to be. There is no existence of the unreal and the real is not non-existing."

Bodies, things, actions etc., are unreal, therefore they are non-existent. But the self is real, which is never non-existing which means that it exists continuously. By not accepting our relationship with the unreal, the non-existing phenomena come to an end altogether and the real remains in the same unchanged form and its reality is realized by oneself.

In the path of discrimination (Jñānamārga), the relationship with the unreal is broken away and the

automatic state of one's own self (divine existence alone) is realized. Then the self, which is a part of God, is attracted toward Him automatically which is called as love. One's own self is loving to every being, then how much more loving to the being, God should be whose fragment he (the self) is—there is no limit of it.

□ □



## Self-realization without the Feeling of Ego

For every aspirant it is very necessary to become free from the sense of ego and mine. The reason is that the sense of 'I' and 'mine' is illusion by which the embodied soul comes within bondage.

मैं अरु मोर तोर तैं माया

जेहिं बस कीन्हे जीव निकाया

(Mānasa, Araṇya 15/2)

"'I' and 'mine', 'you' and 'yours' is delusion, which has captivated all Jīvas of the entire universe."

मैं मेरे की जेवरी, गल बँध्यो संसार।

दास कबीरा क्यों बँधे जाके राम अधार॥

"I and mine is the chain which has tied the world, but why should saint Kabīra come within that chain who has taken abode in Rāma?"

In Śrīmad Bhagavadgītā, God in the Disciplines of Action (Karmayoga), Knowledge (Jñānayoga) and Devotion (Bhaktiyoga), has insisted in all the three Yogas, the necessity of becoming free from the sense of mine and egoism. In Karmayoga—

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति (II. 71)

‘He, being free from the sense of mine and egoism attains peace.’

In Jñānayoga—

‘अहंकारं.....विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥’

(XVIII. 53)

‘Free from egotism and mineness, he rests in comprehensive Brahma.’

‘निर्ममो निरहङ्कारः समदुःखसुखः क्षमी।’

(XII. 13)

"Egoless and free from the sense of mine he is balanced both in pain and pleasure."

In this respect one aspect on which the aspirant has to give more attention is that the real self is free from egoism, and mineness. 'I' and 'mineness' are not real, both of them have been falsely presumed to be our own self. If these were truly real, then we could never become free from the sense of 'I' and 'mine' and God would not have talked about being free from egoism and mineness. It is only because of this that God has mentioned to be free from egoism and mineness.

### What is 'I' ?

This is the experience of every man that "I am" (my own self). This "I am" is the combination of physical and divine elements (i.e., the perishable and immortal elements which is called the knot of both elements (Cijjadagranthi).

Although there appears to be the prominence of 'I' in this combination and 'am' appears to be supplementary (secondary) but if it is viewed from a real angle, then the prominent among the two is 'Is' (existential part of this combination) and not 'I'. The reason being that 'I' gets changed but 'am' does not

change. For example 'I am a child', 'I am a young person', 'I am an old man', 'I am sick', 'I am healthy'. In all these states 'I' changes but 'am' does not change. "Am" remains the same without undergoing any modification. 'I' stands as a part of Nature and 'am' is a fragment of God. This 'am' is an indicator of the existence. It is because of 'I' that 'am' is used. If "I" does not co-exist then "am" shall not remain at all, but "is" will remain. That 'is' is a universal existence. It is due to the presence of 'I' that unipresent 'am' appears to us to exist.

'I', 'you', 'this' and 'that'—in all the four, 'am' is used only with 'I', with the remaining three 'is', is only associated as 'thou art (is)', 'this is' and 'that is'. We can say to infinite beings from times immemorial as 'is' that 'these are living beings'. Earth, heaven, hell (the lower infernal regions)—all universes can be said as 'is'. First age (Satyayuga—the silver age of Hindu mythology); second Dvāpara; Tretāyuga (The third of the four ages of Hindu mythology) and machine age (Kaliyuga)—all the four ages can be called as 'is'. But the speaker who says 'I' always remains one. In the present day language, all the votes go with 'is', the 'I' obtains only one single vote.

'I' is a physical element and 'am' is a divine element. 'I' and 'am'—both mix and identify with each other and this identity of them is Cijjaḍagranti. The clear proof of this reality is that we desire bliss which exists eternally and at the same time we desire perishable sensual pleasures and accumulation of

material things. These two categories reflect the identification of 'I' and 'am' elements.

We like to exist eternally (we want to remain alive always). This desire does not arise in that element which does not exist eternally and nor does it occur in that element which exists eternally. This desire arises in that which exists eternally, but in which the fear of death has entered.

The fear of death comes due to association of perishable nature, because inert nature is perishable, but the eternal existence is imperishable. The meaning is that by adding 'I' in the divine existence 'is', we create the desire for living. Therefore the desire for living is neither in 'I' nor in 'am' but rather in 'I am'—it exists in this identity. Due to this fusion of two separate identities, the desire for sensual pleasure and the quest for salvation—both of them exist.

'I am'—in both of them, if we give importance to 'I', then the desire for worldly enjoyments and accumulations shall arise. If we give priority to 'am', then the desire for God (salvation) shall arise. When the presumed relationship with 'I' viz., its identification shall come to an end, then the desire for worldly objects will come to an end and the desire for God shall be fulfilled. The reason is that the entire world is always incomplete, therefore its desires never get fulfilled and God is complete, therefore His desire never remains unfulfilled which means it is always fulfilled.

Whether it is the desire for worldly pleasures or



the desire for salvation; all desires arise due to identification with unreal world. By the end of such identification, we become free from bondage during our own lifetime. In fact we are free from bondage during our lifetime, but we don't realize this liberation because of the identification of the self with 'I'. Therefore the entity which is already attained by all of us eternally, the same reality is achieved and that perishable which is always detached, the same is eliminated or it comes to an end.

### **Our Realization of Reality**

**Question :** 'I' am a separate entity and 'am' is a separate element, how can we realize their separation?

**Answer :** All of us know that in wakeful state and in the state of dreams, we have dealings but in sound sleep there are no dealings. The reason being that in the state of sound sleep, the consciousness called 'I' is not present and alive, but it merges in ignorance, but our own existence persists, therefore after awakening from sound sleep, we say that I slept so soundly that I knew nothing during that sound sleep. So when I did not know anything, it proves that 'I' (the self) was aware of not knowing anything during that period, otherwise how it could be said that I knew nothing about that period. This thing has proved that during the period of awakening and dream, on account of the existence of 'I am', our existence is always present and in sound sleep despite 'I'ness not being awakened, our existence remains undoubtedly. Therefore

we are knower of the feeling of the presence of 'I am' and also the absence of 'I am'. If we were not distinct from 'I'ness, we had been only in the form of ego, then in the state of sound sleep, at the elimination of the sense of I, we would also not have been in existence.\* Therefore without 'I'ness our self existence is naturally proved.

We know the presence (existence) or absence (destruction) of 'I' i.e., we know both the aspects of this 'I' but no one knows absence or elimination of one's own self.

‘नाभावो विद्यते सतः’ (Gītā II. 16)

"The real never ceases to be."

Our real self which illumines the presence and absence of untrue thing 'ego', eternally exists. For instance just as we were in awakened state yesterday and at night we were in the dream state or in sound sleep state and today, we are again in awakened state. Then we realize the existence of the feeling of ego in wakeful and dream state but in sound sleep we realize the absence of ego.

The states such as awakening etc., do not remain continuously—this is also our experience. Therefore the self is the unextinguishable light which illumines ego and other states. Therefore we say that yesterday

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\* In sound sleep 'I'ness does not get destroyed but it merges in ignorance and after the completion of sleeping stage (on arrival of awakening state) that reappears again. But on Self-realization, the sense of 'I'ness is destroyed.

'I' was awake, the same 'I' am awake today and the same 'I' also existed in my sound sleep and in my dream. The meaning is that in all the three stages we realize our eternal existence. In the same manner we may go to any womb, our ego changes, but our real existence (the self) does not undergo any change (which means it remains unchanged). Just as formerly we used to say that "I am a child", then we began to say that "I am a young man" and now we say that "I am an old man". Thus childhood, youth and old age are separate; but the self remains the same. Thus during the changes in the states, the self did not change. Similarly the Jīvātmā, while coming in human body presumes that "I am a human being". After becoming deity, he presumes that "I am a deity", on becoming an animal he starts feeling that "I am an animal", on being a ghost and evil spirit he feels "I am a ghost" or "an evil spirit" etc. By this description it is proved that after the embodied soul acquires a new body, ego gets changed, but our existence does not change. In this way, in sound sleep, the absence of ego and after acquiring the new body, the ego changes—every one realizes it but no one ever experienced the absence of his own existence and nor such experience can occur.

This has been proven by this that ego ('I'ness) is not our real self or existence. Our mistake occurs because we do not respect this fact and do not give importance to it. If we give importance to this fact, then the impressions of the past of 'I'ness which

are present within us from times immemorial by getting lesser and lesser slowly, will ultimately finish altogether.

### **Our Real Self**

Our real self is only an eternal existence. There is no difference of I, You, this and that in that existence. I, You, this and that are of the category of nature and the real self transcends nature. These are four in number and the existence is always alone and one. All these four are relative and the entity or real self is absolute. All these four are enlightened and the existence is enlightener. All these four are super structures and the existence is the original foundation. All these four come in the purview of our knowledge and the existential reality is the knower of all the four.

There is change and complete absence of all these four and there is never a change in the reality (existence) and therefore there is never the slightest absence of this reality. Therefore the change in all the four, their coming and going, their presence and absence, their production and their destruction, is experienced by us but the change in the real self or its coming or its going, presence or absence, production or destruction, is never felt by one of us at any moment.

I, you, this and that, all these four are untrue, insentient and sorrowful, but the divine reality, is truth, consciousness and bliss solidified. All are eternally established in this sentient existence. While performing



worldly physical behaviour, the reality remains the same. In that reality there cannot be even the slightest modification or commotion or disquietude or perturbation. In that existence there is neither egoism nor mineness. That reality is only knowledge personified, there is no knower of this knowledge, there the knowledge or Jñāna exists but there is not its knower. So long there is, knower, till then there is unipresence or individuality. After the end of unipresence or individuality, only the immutable, egoless, and universal reality remains which is naturally attained to every individual.\*

In that reality, there are no states of awakening, dream, sound sleep, swoon (faint) and trance (Samādhi). All these five states are perishable and changeable, and the reality is eternal. The stages are illumined while the reality is the illuminator.

All these five states are separate from each other, they change, they have a beginning and an end, but the self is totally free from such changes. Just as in

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\* In reality, the existence cannot be described in words. That is said as real in relation to the unreal, immutable in relation to the mutable, egoless in relation to ego, omnipresent in relation to located at a single place, but in fact words such as real, changeless etc., do not apply for that existence. The reason is that the application of words is made due to relativity and relationship with nature whereas the entity (Truth) is absolute and beyond the Nature. Therefore it has been mentioned in Gītā “That beginningless Supreme Brahma is said to be neither Sat (being) nor Asat (non-being)” — “न सत्तन्नासदुच्यते” (Gītā 13/12).

the dream, the things seen (really non-existing) do not exist, in the same way the knower of those objects viz., the dreamer's ego is also false. In dream state the awakening state is suppressed, it does not extinguish but in the awakening state, the dream state comes to a complete end. Therefore along with the dream state, its ego also comes to an end. In the same way during the awakened stage, the ego which is perceived by an individual, that also at the time of death, comes to an end, but due to identification of the self with the body, on getting a new body, again the ego is awakened. Although in awakening and dream states etc., ego is always different from one another but because of their reality (existence) being one, the ego also appears as one.

The Turīya state (fourth stage) is also there, which is said to be the state beyond sound sleep but in reality the Turīya state is not any state, but on the basis of relativity of the three states, it is called the fourth state. It is called the state of liberation on the relativity basis of the bondage state. It is also called as the state of extreme bliss (beatitude of God) (Nirvāṇapada).

पद निरवाण लखे कोई विरला,  
तीन लोक में काल समाना, चौथे लोकमें नाम निसाण, लखे कोई विरला।

“The stage of extreme bliss (salvation) is achieved by a rare individual, the death is dominating and pervading in all the three worlds. The name symbol is present in the fourth world which is visualised by the same very rare individual.”

Turiya state or salvation state or the state of beatitude of God is not any state but this is our own real self or existence.

### **The Method to Root out 'I'ness**

"How can ego be removed?" If this question remains alive for all the twenty-four hours, then such ego shall come to an end. In fact the ego is already non-existing but due to the lack of true earnest desire, this fact is not realized. In the biography of a saint it has been mentioned that those were the days of summer, he was feeling extremely thirsty and the cold water was already stored in the nearby pot. But he had the earnest desire that he would not drink water before Self-realization. With that burning desire he immediately had Self-realization. If such Self-realization is attained once, then it shall remain forever.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

(Gītā IV. 35)

"Acquiring that knowledge of the self you will no more be subjected to delusion."

Three methods have been mentioned for removing the ego—They are the paths of Action, Knowledge and Devotion.

In Yoga of action one should perform various services for others, provide comforts for others without selfish motive, then the individual's own desire for pleasures and accumulation of wealth and things will come to an end. After the elimination of the desire

for enjoying pleasure completely, ego shall be destroyed, because this ego is based upon the desire for pleasures. In Yoga for Knowledge one should understand by discrimination that we do not have any kind of relationship with the unreal but our relationship exists with the omnipresent real self (existence). Having realized this fact, the ego shall be destroyed. In the Yoga of Devotion assume that only God is mine and this world is not mine. By believing this reality one should become indifferent to worldly matters and surrender himself to God, then also the ego shall be destroyed. In the Yoga of action (Karmayoga) the ego becomes purified, in the Yoga of knowledge (Jñānayoga) the ego is completely destroyed and in the devotional Yoga (Bhaktiyoga), the ego is changed. The result of all these three is one.

The ego is temporary and changeable in nature. This is the experience of all of us. In a single day, ego gets changed many times. Before father, I say that I am a son and in the presence of the son; I say that I am a father. If someone asks us "Please tell me whether you are a father or a son, then what shall be our answer?" If there could be only one true ego, then we could answer the truth positively. When we leave this artificiality and we look towards reality, then only we shall discover the real thing. We are the existence (reality) which exists in all of them. That reality is our true nature. If our real self had been a father, it would never have been a son. If before a son I say that I am a father, and in front



of the father I say that I am a son, then this is the relative ego which is only useful for social behaviour. The attitude of ego (Ahaṁvṛtti) is not the doer (agent), but it is an instrument. The ego is the doer itself as I am eating, I am drinking, I am speaking etc., these are normal activities which are performed by the 'ego-attitude' but the ego remains continuously in all of these activities. By taking those activities, when we look in us some sort of especiality, there is the sense of egoism just as 'I am a rich man', 'I am a wise man', 'I am an intelligent man', 'I am a lecturer' etc. In Gītā it is mentioned—

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

(III. 27)

"The fool whose mind is deluded by egoism, considers himself to be the doer."

In fact the self is not the doer. Therefore the aspirant should hold, "I do nothing", and he should stand firmly on this truth.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

(Gītā V. 8)

"A Sāṅkhyayogī, however, who knows the reality of things even though seeing, hearing, touching, eating, going, sleeping, breathing, speaking, passing urine and stool, talking and opening and closing of eyes must believe, that he does nothing."

When a striver does not have the sense of doership and taintedness, he attains perfection viz., acquires the ultimate union with God.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।

(Gītā XVIII. 17)

The attachment to the family, things, money, bodies etc., is the taintedness of intellect. The sense of doership and taintedness—both are not real but they have been presumed.

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥

(Gītā XIII. 31)

“Arjuna, this Self (soul) in spite of living in the body neither acts nor gets contaminated.”

Just as we are sitting in some light, then the light does not get tainted with anything and it does not have the feeling that “I am light, the light is mine”, such sort of ego and mineness also does not exist in it. In the same way even illuminating all activities the real self remains untainted. In fact it does not illuminate the actions but the activities get illuminated by it, which means that from that self, the activities obtain their own existence and motivation.

Identification with the unreal leads to flaws like attachment-aversion, pleasure-pain, anxiety-fear and perturbation-commotion etc.

Even if these flaws do not occur but the aspirant feels unipresence in the self, even then this sense should also become unbearable to him. The reason is that the ego is unipresent but the self (existential reality) is not confined to a particular place, it is omnipresent. When thinking along such lines the aspirant feels in the real self, unipresence, he should

feel that the ego is not coming inside but it is going outside. At the gate a person coming inside and a person going outside both become visible. This does not mean that ego breaks into pieces but it means that from times immemorial the impressions of ego are lying inside, they suddenly appear. Therefore we should not give importance to it but instead we should ignore it and should firmly feel that there is no ego in us. The reason for this feeling is that if we had ego, then it should have existed in us in sound sleep also and also remained during the time of changing states and at the time of acquiring the new bodies.

When no evolute of nature is stable, then how can the ego remain stationary? Ego changes every moment, it never remains stable and uniform nor can it remain so. But the self which is above nature never changes. It ever remains stable and uniform. Therefore with the changing object there is no relationship of the non-changing existence. This should be firmly realized because this is a fact.

### **Search for 'I'ness (Ego)**

Now we have to search where the 'I'ness (ego) exists. If we admit ego in the self, then this ego shall never get eliminated because the self ever exists and a man shall never be able to become free from mineness and ego. Ego is the creation of nature and the Self (existence) transcends nature. When ego does not exist even in nature, then how can it exist in the

Self which transcends Nature? The fundamental Self is so solid that even the imagination of the changeable 'I'ness in it cannot be done. If we presume ego in the unreal, then the unreal is always changeable every second, then how shall the ego stay in it? The unreal which does not exist itself, how can any other element stay in it? Therefore ego is neither in the real and not in the unreal. We cannot also presume ego in the combination of the real and the unreal. The reason is that just as the combination of darkness and light is not possible, in the same way the combination of the unreal and the real is not possible. Ego cannot be presumed in the inner sense also because it is also an instinct which depends upon the doer. Therefore the ego is in the doer.

Now the question arises—who is the doer? Body is not the doer because the body is going into extinction every moment! Mind, intellect, thinking faculty, and ego, these four are the tools which are known as the internal instrument. This internal instrument is also not the doer because the instrument is dependent upon the doer. But the doer remains independent 'स्वतन्त्रः कर्ता' (Pāṇi. a. 1/4/54). An instrument is always very much helpful in the performance of an activity 'साधकतमं करणम्' (Pāṇi. a. 1/4/42). Therefore no activity can be fulfilled without the application of the instrument. Just as the pen cannot write independently, it is only an instrument for writing purpose which is dependent on the writer, in the same way the internal instrument does not become the doer and the doer cannot become



an instrument. If the internal instrument is the tool, then how can it become the doer? Secondly if there is the sense of doership in the internal instrument, then why does the self become happy and unhappy? If the internal instrument becomes happy and unhappy, then what is loss to the self? The real existence (self) is also not a doer, because the ego is the evolute of nature, how can it be in the self which transcends Nature?

If the doership had been in the self, then it would have never perished because the self is imperishable. Therefore Śrīmad Bhagavadgītā says :

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥

(XVIII. 16)

"One who presumes the real self as the doer, that person of perverse understanding does not see right, because his intellect is not pure viz., he has not attached importance to discrimination."

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ (Gītā XIII. 31)

"This real self though dwelling in the body neither acts nor gets contaminated."

In fact he, who is an experiencer, (happy-unhappy), is the doer. Now the question arises who is an experiencer? The experiencer (enjoyer) is neither the real nor the unreal. The real self cannot be the enjoyer, since there cannot be the absence of the real self: 'नाभावो विद्यते सतः' while there is the absence of the enjoyership 'न लिप्यते' (Gītā XIII. 31).

The unreal also cannot be the enjoyer, since there is no existence of the unreal—‘नासतो विद्यते भावः’।

Therefore there can't be even the imagination of enjoyership in the unreal. The result is that the sense of doership or enjoyership exists neither in the real nor in the unreal. Therefore it is expected from the aspirant that he should withdraw the feeling of ego from the real and the unreal. After it is withdrawn, the ego will exist nowhere, it will extinguish, the doership and enjoyership will not exist but only the conscious entity will exist.

When there is no doer or experiencer, then remains Yoga. After the achievement of Yoga, there is no scope of enjoyment or entertainment i.e., Yoga exists, but the Yogī does not exist, 'Jñāna' (knowledge) exists, but there remains no 'Jñānī', 'love' remains but 'the lover' does not remain. So long as the Yogī remains, till then there is enjoyment of Yoga. So long as the Jñānī remains, there is enjoyment of Jñāna. So long as the lover remains, till then love is enjoyed. Therefore one, who is a Yogī, is the enjoyer of Yoga. One who is a enjoyer of Yoga, can sometimes become the enjoyer of sense-objects. One who is an enjoyer of Jñāna (knowledge) can someday become the enjoyer of Ajñāna (ignorance). The person who is enjoyer of love, can sometimes become the enjoyer of sex (attachment).

Where there is no enjoyer, then Yoga alone stays. When Yoga remains, a man achieves salvation. But

even after salvation. the path by which the great man has attained salvation, there remains the impression of that spiritual path, which does not allow unity with other philosophers. Due to this impression there remains some differences among philosophers and their philosophies. The impression of one's own doctrine (opinion) does not allow him to respect opinions of other philosophers equally. But having attained ever increasing love, one does not possess any impression of one's own methodology and then the unity is achieved among philosophers and their philosophies. Therefore Rāmacaritamānasa says—

प्रेम भगति जल बिनु रघुराई ।  
अभिअंतर मल कबहुँ न जाई ॥

(Uttarakāṇḍa 49/3)

"Without love oriented, devotion, O Lord Rāma, the internal filth never vanishes."

Therefore the Yoga of action and the Yoga of knowledge are the means while the Yoga of devotion is an end. In love, even the slight impression of one's doctrine disappears completely and then 'वासुदेवः सर्वम्' "Everything is God" is realized. In that case "All is God" such an experiencer or the knower of this reality or one who talks about this reality does not remain but only God remains Who is the same from times immemorial. By seeing God in everything and everywhere, the devotee regards and respects all beliefs and religious paths, equally because opposition of one's own deity is not possible in any way for

one who beholds his own dear and respected God in the entire universe—‘निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध’ (Mānasa, Uttara. 112 kha).

Therefore in Gītā it has been mentioned that the exalted soul who realizes ‘All is God’ is rare indeed—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(VII. 19)

"In the very last of all births, the man of realisation, who worships Me, realising that “All is God”, such a great soul is very rare indeed."

□□



## Discrimination between the Real and the Unreal

There is a verse in Śrīmad Bhagavadgītā—

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

(II. 16)

"The unreal has no existence and the real never ceases to be, the reality of both has been perceived by the seers of truth."

(1)

The first part of this verse is—

‘नासतो विद्यते भावो नाभावो विद्यते सतः’

In these sixteen letters, there is the real substance in full of all the Vedas, Śāstras and Purāṇas. The eternal consciousness alone is ‘सत्’, the ultimate reality and besides this everything else is non-existing and inert which includes nature and the evolutes of nature (objects and activities) which are perishable and changeable. What is perceived by seeing, listening, understanding, thinking, decision making etc., by an individual is unreal (non-existing). The tools by which we are able to see, listen, think etc., all those also are unreal (non-existing) and what is visible to an individual is also unreal (non-existing). Non-existing and real existence both of them have been named

differently as nature and Puruṣa (the self), perishable and immortal, body and the soul, destructible and non-destructible etc.

In the previous first half verse (composed of sixteen letters) three elements have been used.

(1) Non-existence and existence भू सत्तायाम्.

(2) As 'unreal' and 'real' अस् भूवि.

(3) As 'existing' and 'non-existing' 'विद् सत्तायाम्'. Although the fundamental meaning of these roots is 'existence' alone, but in the subtle form all these three also have their independent meanings e.g., 'भू' root means 'creation', अस् root means 'existence', and विद् root means 'existence of the present'.

## (2)

'नासतो विद्यते भावः'—The meaning of these terms is 'असतः भावः न विद्यते' That the unreal has no existence viz., the non-real is not present, the non-real is not attained. The thing, which is created, certainly gets destroyed. This is the law. A thing just after origin starts toward the process of destruction, the destruction takes place at such a fast speed that no one can look at it in the same condition for two successive occasions. This is the principle that the object, which is non-existing at any moment, is always non-existent. Therefore the world is always non-existent. We may give whatever amount of power, consider it as high as possible, give it respect to any extent, give it whatsoever significance but in reality it is not in existence. The non-real is never attained, it shall also never be achieved. The availability of non-real is just not possible.

The meaning of the verse 'नाभावो विद्यते सतः' is 'सतः अभावः न विद्यते' i.e., the reality is never non-existing which means that it always exists. In other words, the entity of real self exists universally, the reality is omnipresent and ever present. The real is ever attained and is always permanent. In no country, time, thing, person, incident, circumstance, state and action etc., there is the dearth of real entity.

The reason being that a country, time and thing etc., are unreal, ever changing and perishable but the real exists, ever remains the same. In it there is never the slightest change, there occurs no deficiency of any kind. Therefore the truth is always existing. However much we may discard the eternal reality (God), we may neglect it to any extent, we may change our face away from that truth, we may disregard and dishonour that truth to any extent, we may criticise and reject that Supreme Truth on many logical and critical grounds, but in fact, the absence of that existential reality is not at all possible. No one can ever destroy the eternal truth—"विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति" (Gītā II. 17).

The meaning of the words 'उभयोरपि दृष्टः' means that "No one can ever exhaust and destroy the supreme existence". The great souls (seers) have themselves not created the ultimate reality but they have perceived it.

The conclusion is that the experiencers of the Supreme Truth and the unreal world are the saints who have attained salvation during their lifetime and

they only see one existential element which means they experience the one, automatic and all pervading existence. (the one which alone 'is' (है)). Therefore there does not exist the non real world, while there is not the dearth of reality.

All this proves that the unreal does not exist while the real only exists.

(3)

The unreal has its disunion from the self while the real is ever attained to the self. By recognising the existence of unreal, there occurs two divisions namely that which is attained and one which is not attained. If the existence of non-real is not recognised, then here is neither the separation from the unreal nor union with the real but there remains only the real existence (सत्). In other words so long as there is the acceptability of the unreal, there is discrimination but when there is no unreal then there remains only the real 'उभयोरपिदृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः'—In this term 'उभयोरपि' there is discrimination while in the term 'अन्तः' there is Self-realization viz., discrimination is transformed into Self-realization, and only the real entity remains. Just as the day and night are relative terms, similarly the unreal and the real are both distinctly separate. Just as the day cannot become night and the night cannot become the day, similarly the real existence cannot become unreal and the unreal cannot become the real existence. In reality both are identical and one. Just as day and night both are relative, the night exists in relation to day and the day exists in relation



to night, but in the sun there exists neither the day nor the night, it is absolute light. Similarly the true existence and the unreal world both are relative terms but the divine reality is absolute. Therefore, the great men and saints, who have attained the real existence, perceive only one reality viz., the absolute reality (God).

(4)

Just as we say that this is a man, this is an animal, this is a tree, this is a house etc., then in these statements the man, animal, tree, house etc., were also not in existence earlier and they shall not exist afterwards and presently also they are going into oblivion every moment but 'is' in the form of real existence is always the same. The meaning is that man, animal, tree, house etc., are worldly things (unreal) but the real existence called "is" always exists. Therefore man, animal, tree, house etc., are all separate from each other but their indicator 'is' remains the same. Similarly in 'I am a man', 'I am an animal', 'I am a god' etc., the bodies are separate but 'am' remains the same. There is no real existence of the world and there is no deficiency of Godhood. Therefore one which changes continuously is never existent, while the real never becomes unexisting. The thing which is non-existing has to be relinquished and one which is existing has to be attained, except this what other objective can ever be pursued? 'is' has to be accepted and 'not' has to be rejected. This is the end of all Vedas (Vedānta). This is the main essence of Vedas.

(5)

The unreal always disappears and is detached. The supreme reality is ever attained. What is difficulty or inconvenience in the removal of that which is not available and in gaining one which is always attained. In these two situations what has to be done and what has not to be done? What to gain and what to lose? Because the real is self-evident.

खोया कहे सो बावरा, पाया कहे सो कूर।

पाया खोया कुछ नहीं, ज्यों-का-त्यों भरपूर॥

“A person who says that he has lost something, he is foolish and one, who says that he has gained something, is also not telling a real truth. In fact nothing has been lost or gained, the fundamental whole (existence) stands completely full”. When there is nothing else except the ultimate truth, then what practice do we need? what to meditate? In this regard we have neither to do anything nor to think about anything; neither we have to take any decision nor anything has to be achieved; neither we have to eliminate anything. It is a mistake to destroy the unreal and it is again a mistake to attempt to preserve and try to achieve it. Therefore it has neither to be destroyed nor to preserve it. Therefore neither it has to be removed, nor to be preserved but we have to ignore it. That which is non existing is automatically eliminated and that which really exists, only that is achievable. Therefore the unreal need not be destroyed, since non-real is already non-existing and we have

not to achieve the ultimate truth because that reality is eternally available to us—after realizing this fact one should become silent and should not indulge in any kind of thinking nor should he think about God because by thinking, we get attached with the world (internal tools) and get away from God. Therefore we have not to have any type of thinking but we have to realise that we are established in the entity by which the power, which illuminates the process of thinking, is illumined, which is self-evident. One has to feel his position in that knowledge (Jñāna) from which feelings get illuminated and which is axiomatic.

(6)

Although only God exists; But the human being commits a mistake, in which he first of all looks at the untrue world (body) and thereafter looks unto God. First he gives importance to form and afterwards imposes the feeling of divinity in it. How long shall this superimposed polish stay like this? The aspirant should think deeply whether God existed or the body existed in the beginning. On giving deep thought it is proved that God existed before everything else, while the world came next. Self (real consciousness) existed in advance and the body came next. Therefore the intellect of the aspirant should first move towards God and not towards the world or body. To presume that we exist in the world and that we have to achieve God, the source of eternal bliss and consciousness, is a mistaken view, because, in reality we exist

completely in God. The world is without any existence—  
'नास्तो विद्यते भावः'.

The aspirant should always have an eye toward the eternally existing God and not towards the non-existing world. It means that he should be inclined to God and should have disinclination for the world.

(7)

The unreal is continuously disappearing into oblivion. But the real who understands the disappearing process of the untrue (the unreal) is never changed into the unreal. The true reality never disappears into non-existence.

All are naturally established in that eternal reality, therefore no one experiences absence of one's own reality at any moment of time. That real substance transcends all climes, times beings, persons, things, states, incidents and circumstances etc. By giving significance to untrue appearances, an individual fails to realize his natural establishment in the eternal reality. It means that the assumption of the unreal as real prevents the acceptance of the fundamental reality.

Here there can be a doubt that when the unreal has no real existence, then why does it appear to exist? The explanation is that those tools—senses, mind, intellect, and ego by which the unreal is seen as real are also untrue in nature. The essence is that the untrue objects (body, senses, mind, intellect and ego etc.,)



seem unreal because of identification. If a person does not identify the self with the unreal, then the unreal has no existence at all, but only the real exists. The real has never seen the unreal in the same way just as the sun has never seen darkness till today. This has been described from the point of discrimination.

If we look from the angle of devotion, then the unreal world is the creation of Nature and Nature is the power of God.\*

Being the power of God, the Nature and its evolutes are in fact God's manifestation; because the power cannot have its separate existence from the powerful. Just as we cannot see the brown, black or white skin colour of physical body separated from the body, similarly we also cannot visualise the awakened, dream and sound sleep states separate from the human body. Similarly, we cannot look at nature separate from God. An individual can live without his powers (i.e., strength, energy, intelligence, skill, capability etc.) but the power cannot sustain itself without the powerful. Similarly God can exist without power and

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\* भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ (Gītā VII. 4)

"Earth, water, fire, air, ether, mind, reason and ego—these constitute my Nature eightfold divided."

माया तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्। (Śvetāsvatara. IV. 10)

"Nature should be understood as the deluding potency and the master of the nature should be regarded as Supreme God."

God does exist\* but the power cannot live without God. The conclusion is that power is dependent on Almighty God, but God is not dependent on the power.

Power has no independent existence without the powerful, but the powerful has independent existence without power. Therefore, being the power of God, nature lacks it's own independent existence viz., there is nothing else besides God. Therefore God has said—  
'सदसच्चाहमर्जुन' (Gītā IX. 19), 'वासुदेवः सर्वम्' (VII. 19).

"All is God"—this is the Supreme Principle of Bhagavadgītā, where all the differences disappear because all differences arise out of subtle ego while there is not even the smallest iota of ego in 'वासुदेवः सर्वम्'.

(8)

To regard oneself as important on the basis of the unreal, which does not exist, is the fundamental fault, which gives rise to all defects. Feeling one's own importance on the basis of the one, which is the real, is the original virtue, by which all virtues are born. The error we make is that, the one which is not in existence is considered by us as existent and as ours, while the one which exists in reality, is not regarded by us as existent and as our own. One, which is acquired, shall depart away, how can it be our own? By presuming the one, which is not existent, as our

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\* विष्टभ्याहमिदं कृत्स्नमेकांशेनस्थितो जगत्॥ (Gītā X. 42)

"I am firmly established encompassing the entire world in only a fragment of Mine."

own, the capacity to presume one, which is really in existence, is lost. From the angle of Knowledge one's ownself is ours and from devotional angle, God is our own. To have affection in one's own self is knowledge, and affection (love) in one's own is devotion.

### (9)

There is a principle that one which is there in the beginning and in the end, will also exist in the middle period (present) and one which does not exist in the initial stage and in the end period, does not remain in the middle (present) period also.\*

Just as we know that the physical body and this world did not exist in the very beginning and they shall not remain later on and in the middle they are going toward destruction by continuously changing every moment i.e., they are dying every moment. But

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\* यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन्।' (Śrīmadbhā. 11/24/17)

"The one which is in the beginning as well as which is in the end, the same remains in the middle, and that alone is real".

आद्यन्तयोरस्य यदेव केवलं कालश्च हेतुश्च तदेव मध्ये॥ (Śrīmadbhā. 11/28/18)

"One Who was there in existence in this world in the beginning and will remain in the end and Who is it's fundamental cause and illuminator, the same God is also in the middle".

न यत् पुरस्तादुत यन्नपश्चान्मध्ये च तन्न व्यपदेशमात्रम्। (Śrīmadbhā. 11/28/21)

"One which did not exist before the origin and which will not remain after dissolution of the world, this should be understood that it is also not in the middle, it is only a kind of imagination."

one who owns the body viz., the self and divine reality (God) both existed in earlier period, they shall exist ultimately and also exist in the middle in the same condition.

One, which does not exist in the beginning and is not in existence finally, is dying every moment continuously while one who exists in the beginning and in the end, also exists every moment continuously. One whose non-existence is continuously known, that is called untrue and the one whose existence is present every moment continuously, is the eternal reality. We are ever disconnected with the unreal and we have eternal union with the real.

Pleasure-pain, sorrow-happiness, attachment-aversion, sex-anger etc., come and go but one's own self eternally exists unchanged. The aspirant falls prey to a big error that he looks at the changing situations and not at the eternal entity (the self). The situation neither existed in the earlier period nor shall it stay later on, therefore in spite of its appearance in the midst, it really does not exist. But in the entity, there is neither beginning, nor middle nor end. By giving consideration only to the situation, the beginning, middle and end of the entity is stated. The situation never remains uniform and its basis or existence never becomes multiform. That, which comes into view and the viewer both are situations. That which comes to be known as well as the knower is the situation. In the absolute reality there is neither the seer nor the seen, neither the knower nor the object to be known,



neither he who explains nor he to whom it is explained, neither the orator nor the listener. The seer and the seen are all included in an event. The onlooker and the scene shall not stay but their basis, the real entity shall remain and persist because the situation shall finish but its basis shall exist eternally.

It is surprising that we desire that which really does not exist. We are afraid of that which even lacks existence. Happiness does not stay but we pick up it's desire. Pain does not stay but we stick to it's fear. How unintelligent this situation is for us ! By the desire of pleasure, the fear of pain is born. The desire for living creates the fear of death. If there is no desire then neither pain nor the fear of pain shall exist and there shall not exist the fear of death. By the elimination of desire the quest of inquisitiveness is fulfilled, i.e., nothing remains to be done, to be known and to be attained.

Pleasure is not the cause of sins. But the desire for pleasure is the cause of sins.\* The desire for pleasure is the gateway to hells.†

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\* काम एष क्रोध एष रजोगुण समुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥ (Gītā III. 37)

Śrī Bhagavān said :

"It is desire, it is wrath begotten of the mode of Rajas, insatiable and grossly wicked, know this to be the enemy in this case."

† त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।

काम क्रोधस्तथा लोभस्तमादेतत्त्रयं त्यजेत्॥ (Gītā XVI. 21)

All are dependent to preserve the pleasant situations but all are free to relinquish the desire for pleasure. One needs no practice to leave the desire for pleasure but one requires discriminating attitude which is something of the present. We do not want to leave that in which we are free and we want to keep its desire in which we are not free and capable. What can be a bigger mistake than this? This error is the cause of all sins, griefs and hells etc.

To aspire for that which does not exist or the desire to eliminate it or to be afraid of it—this is all association with the unreal. We have to be indifferent to it, but to look at its fundamental existential basis rather than the state (condition) is to associate with true reality.

**(10)**

The defects have no existence and flawlessness (perfection) never ceases to be. Deficiencies are not permanent, they come and go and the substantial element which conceives their coming and going, stays permanently. Knowledge of defects occurs only to a perfect person through purity and defectlessness and not to a culprit. Everyone gets knowledge of coming and going of defects, but no one comes to know about his own self coming and going because the defects are unreal and our own pure self is real. To

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“Passion, anger and greed, these constitute the three gates to hells leading to damnation of the soul. Therefore, one should shake off all these three.”

presume that we possess defects is an invitation to defects and is an establishment of defects in one's own self. If defects were inherent in us, then there would be no end of those defects in us, just as we exist eternally. Secondly if defects had been in us, then we would have been defective in toto, for everyone and forever. But no person is found defective in complete manner, for all persons and forever.

We have given existence to defects, therefore the coming and going of defects are seen by us. If we do not give existence to defects, then there are no defects in reality. 'नासतो विद्यते भावः' "The unreal has no existence" (II. 16).

Just as the black night cannot exist in the sun, similarly in eternal existence, the temporary defects cannot arise. Just as God is defectless and equanimous; 'निर्दोषं हि समं ब्रह्म' (Gītā V. 19), so is the soul, the fragment of God. "The self is free from blemish" (Gītā II. 25).

"It is spoken of as immutable viz., free from defects."

ईश्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥

(Mānasa, Uttara. 117/1)

"The Jīvātmā is a portion of God and it is immortal. It is conscious, immutable and a fountain of natural bliss". Therefore to presume defects in one's ownself and in others—both views are mistaken and erroneous.

We have established defects in us by ourselves.

We have strengthened them by giving them existence. Therefore not giving existence to defects, and the establishment of defectlessness in ourselves and in other persons is our duty. The feeling of purity (faultlessness) in one's ownself and in other persons is Self-realization, it is liberation.

(11)

Our existence is not dependent on any object, thing, activity or particular individual. Every object is created and destroyed. Every person gets birth and death and every activity has a beginning and an end. But our divine consciousness never gets produced and destroyed, nor is born and dies and has no beginning and end. That existence ever remains one and the same. That existential reality's end never comes—  
'नाभावो विद्यते सतः' "The real never ceases to be." The realization of automatic establishment in that reality is the freedom from the cycle of birth and death during one's own lifetime.

A person lives in the misconception that by getting a certain thing, by meeting a particular man or woman or by performing a particular activity, he shall be free from the cycle of birth and death. But there is no such thing or individual or activity by which a man can attain freedom. A thing, a person, an activity are means of bondage for a person. By dissociation from these things, a man can get freedom. Therefore it is desirable on the part of the aspirant that he should form his nature (habit) to remain all alone, without things, persons and activities. He should give importance



to such experience and remain in such state for more and more time. This is the experience of every human being that during the period of sound sleep, without any person, thing and activity, he lives himself automatically; but without him the things, persons and activities do not remain. If we form the habit of remaining without these things during the period of awakening, then we shall attain salvation. The presumption of our affinity for the person, activity, and things does not allow us to become independent and even without our liking makes us dependent.

We should think over—what is that thing which shall remain with us forever and with which we shall remain forever? Who is that person, who shall remain with us for all times and with whom we shall remain? Which is that activity which we shall be performing for all times? No object, person or activity shall remain with us for all times. One day we shall have to be deprived of the person, object and activity. If we accept our dissociation from them in the present time, then liberation is self-evident.

By possessing a thing we exist, and even when the thing does not remain with us, we exist. When a person is living with us, we exist and we continue to exist even when he is not with us. We exist while performing some activity and even when we are not performing the activity, we exist. Everyone has got the experience of these two situations. This proves that our existence is not dependent on anything, person or activity.

We do not need anything, person or activity but

in reality they require us. Therefore we are independent. We look at the origin of a product and we also look at its destruction. We also see the association of an individual and his separation. We see the beginning of an activity and also see its end. We experience the absence of a thing, person or activity but the absence of one's own self is not felt by any person. To remain in this natural state continuously is the job of an aspirant. This is not practice, but it's awareness. The association of a thing, person, activity is temporary but their separation is permanent. By accepting a permanent thing as permanent, reality is achieved. The meaning is that when affinity for a thing, person, activity is renounced, the union with God Who pervades everywhere is automatically established, for which Gītā narrates—

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। (Gītā IX. 4)

"All this is permeated by me in my unmanifest aspect".

(12)

The unreal has no existence and the real never ceases to be—It means that whatever reality is seen, that belongs to eternal reality and not to the untrue world. No one can ever deny the existence of this eternal reality. Some one believes in the existence of God and some one in the existence of the soul and some one believes in the existence of material world. If some one says that he does not believe in any kind of existence, then at least he believes in his own

existence! The meaning is that all accept in some or the other form the eternal existence (is), may be that they give it any name. No one can reject the reality of existence (or deny it). The reason being that by denying existence, will be denial of one's own existence, whereas no one ever feels the absence of one's own existence.

### (13)

One whose existence is never absent viz., which exists in every place, time, object, person, activity, situation etc., that reality is not achieved by performing any activity. The reason is that which is ever present is never non-available. When we do something, then it shall be achieved, such type of thinking strengthens body consciousness. Every action has a beginning and an end, therefore only that thing will be acquired by action which does not exist. But it is because of his affinity for Nature that in every being there is an impetus to act which does not enable him to be free from action.\* It is necessary to stop the flow of activities, that which is not to be done, should not be done and that which has to be done should be done by being non-egotistical and desireless viz., nothing should be done for one's own self but it

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\* न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

(Gītā III. 5)

"Surely none can remain inactive even for a moment, everyone is helplessly driven to action by nature-born modes."

should be done for the welfare of others.\* The impetus of activities shall never come to an end if one performs actions only for one's own self; since our existence is always eternal and the actions are transient. Therefore by performing actions for the benefit of others, the impetus for action will be pacified and the association with nature shall come to an end and the existential reality present in all places, time etc., will be revealed and realized.

(14)

Those things, persons and activities of the past and the future to which the aspirant gives significance, their thought (memory) comes to his mind, even without thinking and desiring them, automatically. The aspirant meditates upon God in order to remove the memory of those thoughts. But it is a principle that the process of automatic memory of things cannot be eliminated by doing conscious efforts to remove that automatic flow of thoughts, but fresh thinking creates new impressions of fresh thoughts. So the previous

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\* न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ (Gītā III. 4)

"Man does not attain freedom from the bondage of action without entering upon action: nor does he reach perfection (culmination of the path of knowledge) merely by renunciation of action."

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । (Gītā VI. 3)

"To the contemplative soul who desires to rise to the heights of Karmayoga (in the form of equanimity) action without motive is spoken of as the ladder (means)."



thought does not get removed but in reality it gets additional strength. The automatic flow of thoughts gets eliminated by automatic flow of fresh thoughts or by being completely silent. The meaning is that on realising the reality or on being actionless or on Self-realization or on loving God, the automatic flow of thoughts connected with world comes to an end. 'To be silent' means that the aspirant should ignore the automatic flow of thoughts, that is he should consider it neither appropriate nor inappropriate. He should not consider them in him nor should he start any fresh thoughts by himself. He should have nothing to do whether a thought comes to his mind or whether it does not come. He should not be the doer of things that are done nor be the enjoyer (consumer) of things that happen. He shall slowly become quiet and will be free from all thoughts. But he should not insist on becoming free from thoughts or on enjoying pleasure. By doing so, the aspirant shall become free from what he thinks and what thought comes to his mind naturally—'नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।' (Gītā III. 18).

"In this world that great soul has no use whatsoever for things done nor for things not done."

Because of the relationship of organs of action in the performance of actions and because of relationship of the inner-sense with the occurrence of actions—both (performance and occurrence of actions) of them are unreal.

By being free from doing and happening of events, one's own existence in eternal reality, which is automatic, shall be realized.

**(15)**

The unreal (untrue) does not exist, which means that this illusionary appearance moves into non-existence. But the knowledge of this fact does not change into non-existence. We are naturally established in this knowledge. The body is perishing every moment, therefore the body does not exist but only the self exists. The existence of the self transcends clime, time, thing, persons, states, incidents and circumstances etc.

Actually the unreal does not exist but it is only the real which exists. There is only the assumption of the unreal. This assumption of the unreal does not let us accept the real. The wrong assumption is wiped out by accepting the real assumption. In fact there is neither the wrong assumption nor the right one, only the self exists.

Just as hands, legs, nose etc., are the parts of body, the unreal is not even a part of the eternal truth. The one which remains flowing (going away continuously) and which is defective, is not a part. Just as phlegm, urine etc., which are flowing and boils etc., which are changeable, do not constitute parts of a body, similarly the unreal (illusionary), flowing and changeable does not constitute the part of the truth (the real).

**(16)**

The distance visualised in the events of past and future period, is also the same in the events of the present. As we have no relationship with past and future, just in the same way we do not have any

kind of relationship with the present period also. When there does not exist any relationship, then what is the difference between, past, future and present? All these three are within time whereas our own self is beyond time. Time is broken into parts but our own self (existence) is integral. By presuming, the body as our real self, the difference between past, future and present appears. In fact past period, future period and present period, do not exist at all. 'नास्तो विद्यते भावः।'

## (17)

In this world though both unreal and real appear but non-real or non-existent remains dominant. In God, existence and non-existence both being visible, the dominant one is the existence. In the world within the unreal there are both—the real and unreal and in God within the real, there are both—the real and the unreal. In other words in the world, within eternal disunion there are union and disunion and in God within 'eternal union' there exist union and disunion. Therefore in the world there is only non-existence and in God there is only existence.

## (18)

There is no existence of the unreal and the real never ceases to be. One Who exists is God, one which did not exist in the past, one which shall not exist later on and which is even presently going into non-existence, to give it existence, importance and to establish relationship with such non-reality, is the most

important hurdle. Therefore neither give existence nor importance to it nor accept relationship with it. Thus by realizing the self as untainted viz., by becoming quiet, get established in the self, then the reality will be clearly realized. In fact the realization of the reality is axiomatic. We have only to become disinclined to the unreal. If we reject the unreal, then it will not exist at all, because it really does not exist, it does not possess the strength of existence—‘नासतो विद्यते भावः।’

Śrīmad Bhāgavata declares—“ह्यतत्त्यजन्तो मृगयन्ति सन्तः” (10/14/28) "The Saints while renouncing the world, search for God." By search, that thing is obtained, which already exists. The method of searching it is to go on renouncing those objects which really do not exist. Renunciation means—not to accept their existence, not to attach importance to them and not to accept relationship with them.





## **Attainment of the Ever-Attained Reality**

A striver wants God-realization or Self-realization or salvation etc., but he commits an error that he accepts the attachment and relationship of the world and the circle of birth and death as natural but thinks of God-realisation as something unnatural (which has to be attained by specific efforts). Such things get imprinted in his inner consciousness that the cycle of birth and death is continuous from the very beginning and salvation (freedom from bondage) shall be achieved by conscious efforts. He holds that the material objects are already achieved but God-realisation is a new work; the physical world is already in our possession and it is nearer to us, but whether God is attainable or He is not attainable, there is no certainty in this respect; as per our knowledge the physical world is before us, whereas God is not visible to us. But in fact the achievement of this world is not natural but the achievement of God is spontaneous (automatic) and natural. In other words, the relationship with the world is artificial (created one) and the relationship with God is real (true and automatic). The artificial relationship cannot last for long and the real existence cannot perish.

This is the experience of all of us that the childhood has gone, the youth has gone, the robust

health has gone, the poverty has passed away, prosperity has gone but have we (the self) also passed away? Just in the same manner the entire world has changed, but has God also changed? The meaning of all this description is that the body and this world are changeable and we and God, both are unchangeable. Therefore the body and the world are one, while we and God are one. Being of the same category the body maintains the feeling as if the world is possessed by it in reality. But by keeping egoism and the feeling of mineness which means by presuming it as 'I' and 'mine', this gives the impression, as if the body is in our possession. In reality the world and the body have never been in possession of any body, they cannot be in the possession of any body. By presuming the non-available objects as available, ever-attained God appears to us as unattained.

Our own self, remains in the same position eternally. If it does not stay in the same constant condition, then who shall enjoy the pleasures of heaven? Who shall go into hells? Who shall follow the cycle of birth and death? Who shall achieve salvation? God also remains the same eternally. By giving recognition and importance to the world, we have established our relationship with it. If we reject this artificial relationship, then the realisation of God and non-availability of this world are self-evident. The error committed by us is that we presume and recognize the existence of this world as eternal while

the fundamental and real existence of salvation as transient. Therefore our presumption stands that there is a natural relationship with this world and when we relinquish this relationship, then we shall achieve salvation (freedom from cycle of birth and death) or it is very difficult to get rid of the relationship with this world and the achievement of salvation is very much difficult as lot of time shall be necessary for God-realisation and a lot of labour shall be called for this purpose etc.

In fact the relationship with this world never remains permanent, it has never been stable, it shall never remain permanent at any time. The association with the world and disassociation from God is our assumption. In fact it is not so. Therefore in those persons who are spiritual practitioners, if some sort of attachment with the material world appears in their minds or existence of this world arises in them, then they should understand that rubbish lying inside is going out. A man appears at the gate when he enters inside and also at the time of going out. Therefore the rubbish lying within, is going out. If we try to remove this thought of attachment etc., we'll rather strengthen it. The reason is that we'll try to destroy it only when we give it existence. Otherwise it will disappear automatically. The conclusion is that the aspirant should not try to remove it but rather he should ignore it, it should be neglected by him. He should become indifferent to it.

Just as a small fire created by a match box possesses the power to destroy and burn a very big heap of grass, similarly there is so much strength in ignoring the unreal that it can eliminate the unreal and can make the realisation of the real. God has told in Gītā—

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ (II. 40)

"Even the small application of this discipline of Action in the form of equanimity defends one from the great fear (of birth and death)."

The reason for this is that the application of this disinterested action, though small, is real while the fear, though great, is unreal; just as one mound cotton, if it has to be burnt, then one mound of fire will not be required for burning it. The reason for this is that the desireless attitude of the disinterested action, though small in quantity, is really true and the fear, though very very great, is untrue. Cotton may be one mound or one gram, one match stick is enough to burn it totally. By burning only one match stick that cotton will itself work as fire as it shall become fire. The cotton shall help the match stick fire. The fire shall not join hands with cotton but rather cotton itself being a highly explosive material will co-operate with fire. Similarly the non-attachment is fire and the world is like cotton. As soon as we get ourselves detached from the world, it shall automatically be destroyed; because in reality, this world does not exist and therefore we have never had any association with it.

The renunciation may be small but it is real and



any activity may be great but is non-real. There is an end for every activity but the renunciation is always endless. Therefore sacrifice, charity, austerity etc., are the activities which are destroyed after bearing fruit\* but renunciation is never destroyed.

‘त्यागाच्छान्तिरनन्तरम्’ (Gītā XII. 12)

By the renunciation of ego, there occurs the renunciation of the entire universe; because this ego alone has sustained the entire world. For example there may be very large quantity of grass, but can it fight with the fire? Howsoever great the darkness may be, can it fight against light? If there happens a war between light and darkness, can darkness ever win? Similarly if there is war between ignorance and knowledge, can ignorance win? Can the greatest fear fight with a fearless person? There may be many impressions of the past, can they win over the association of the exalted souls (Satsaṅga)? Equanimity may be small, even then it is full and the fear may be great, still it is always incomplete. The little is great because that is real (true) and the great is small because it is unreal.

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\* वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्युण्यफलं प्रदिष्टम्।  
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्॥

(Gītā VIII. 28)

"The Yogī, knowing this secret, undoubtedly transcends all the rewards promised in the Vedas and of the performance of sacrifices, austerities and charities and attains the Supreme Eternal State."

**Question :** Why has the Discipline of Action (equanimity) been called a little?

**Answer :** The attitude of desirelessness (equanimity) is no doubt great but our intelligence is small, therefore that has been called small.

In fact our understanding is a little, equanimity is not a little. It shows the smallness of our vision and it indicates deficiency of our vision. In fact there is no deficiency of the eternal existence. Similarly, we have given more regard to the unreal and so this unreal has not become great but our regard for the unreal has become great. Therefore, if we give more respect to reality (truth), then the truth shall become great, it means, its greatness shall be realized by us, and if we do not give respect to the unreal, then the unreal shall become small. In fact the unreal may be great or small, actually it does not exist.

‘नासतो विद्यते भावः।’

"The basic existence of unreal does not exist" and the real may be great or small, but it exists—  
‘नासतो विद्यते भावः.’

It is due to this background, Upaniṣad has declared—“God is smaller than an atom and greater than the greatest.”

‘अणोरणीयान् महतो महीयान्’

(Kāṭha. 2/2/20, Śvetāśvatara. 3/20)

One which does not exist, to give importance to

that unreal and to respect it, is a very great error. Whenever it's basic existence appears in the mind of the aspirant, then it should be ignored, because the one which exists at one time and does not exist at another time, actually does not exist. One which exists at any place, time, in a thing and individual etc., that does not exist in reality at any place, time, in a thing and individual, which means that it is eternally non-existent. By presuming, the unreal as real and the eternally existing God as an achievement through effort, is an error. Just as, we say that the sun has been covered by the clouds, then the sun which is greater than the size of the earth planet, can it get covered with a small cloud? Therefore, in fact the sun is not veiled, but our eyes are veiled. In the same way, God is not covered, but our intellect gets covered. In intellect there is the domination of the unreal, therefore God is not perceived. The meaning is, that the concept of the unreal as real, is the obstacle to God-realization.

If we by pure heart, are engaged in spiritual pursuit and are doing Satsaṅga, then we shall have to get rid of the unreal, rather its removal shall automatically take place. Just as a child on the lap of his mother appears as of the same size everyday; but if after the expiry of one month, look at him, then we shall feel change in his size, if we see after one year, then we shall find greater change. Similarly while attending spiritual discourses and having association

with exalted souls (Satsaṅga), we appear the same, but in reality we do not remain the same. If we remember our earlier state and look at the present state, and compare both conditions, then we shall find the vast difference. Those persons who do not have association with exalted souls, if we meet them, then we shall come to know the difference. The main obstacle to immediate God-realisation is our assumption that we are in bondage and we have to attain salvation.

Normally those who give divine lectures, who read out holy stories, mention and also in religious books it is mentioned that ignorance is eternal and we are in the cycle of birth and death from times immemorial, we have to remove it and we have to attain salvation, Self-realization and God-realization! But this is not a fundamental fact. The fundamental fact is this that, whatever is eternally detached, has to be detached and One Who is eternally attained, will be attained. One which is eternally detached and eternally non-posessed, we have given recognition to that, therefore time is required for the attainment of God Who is ever attained. Gītā says—"one which is unreal does not exist and one which is real, never ceases to be" (II. 16). It means that the unreal is non-existing, and the real exists. What does not exist is unreal (not) and what exists is real (Is). But the opposite assumption of the non-existent as existent and the existent as non-existent is the obstacle to God-



realisation. The world which is seen, heard and understood does not stay even for a moment. It is flowing each moment, but we have presumed its existence; and God Who pervades everywhere the same without the slightest change at any time, the absence of that God has been presumed. This opposite assumption has been so strongly held by us that by removing it from careful thinking, it again appears. Its impression has been strongly stored in us. God was in former periods different and now God has become different—this statement is not heard in any historical and religious books, holy scriptures nor does it come in hearing. But this is the direct experience of all of us that the body of us which was during the childhood, the same body is not today. Still the importance which we give to our body, even that much importance we do not give to God. Therefore God-realization appears difficult to us. The founder, director and patron of Gita Press Śrī Jayadayālajī Goyandakā told, “God-realization can also be difficult—this idea did not enter my mind but when we experimented this on other persons and tried to convince them, then we experienced difficulty.” Deep in our heart the existence of the unreal has been strongly established, therefore God-realisation appears difficult, otherwise there arises no question of difficulty in God-realization.

If some one speaks now to prepare food, then time shall be needed in preparing it. When the food is

ready, then it shall be available to us, because it does not exist at present. But why delay in attaining God Who ever exists the same for all?

**Question :** We already know, that there is existence of God and there is no existence of the world. But even then why do we not realize this fact?

**Answer :** In fact it has not been understood, but we have got the bookish knowledge. If we know that the person dies after the biting of a snake, then shall we catch the snake with our hand? Similarly if we know this fact, that all the mundane materials are perishable, then will this idea of collection rupees come to our mind? Shall the idea of enjoying pleasures come to our mind? Shall the idea of falsehood, fraud and dishonesty come to our mind? If we ask any individual, then he will say, "We are not going to die right now!" But whosoever dies, he dies right at this moment, just now. Will the person, who has to die, die tomorrow or the day after tomorrow? The person who has to die, will really die only presently (dying at the same moment). But in the inner mind people have held the opposite notion that they are not going to die right now. The reason is that inside everyone the unreal has deeply been rooted.

We will earn wealth, we shall become educated after reading and writing, we will learn many crafts and arts etc., we are hopeful regarding such things which are achievable by one's own efforts, but we do not expect to realize that God Who ever pervades

naturally everywhere. One should expect God-realization immediately. That realization should be expected immediately on the basis that He ever exists and we also exist. Moreover God also desires to meet us, and we also want to meet Him. Then what is the reason of this delay? In our mind the existence and importance of the unreal has been implanted, therefore there is delay in God-realization.

□ □

## The Means of Beholding God Everywhere

God has preached in Śrīmad Bhagavadgītā—

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥  
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

(IX. 4-5)

"All this is permeated by Me in My unmanifest aspect (as ice by water) and all beings abide in Me but, I don't abide in them. Nay, those beings abide not in Me; but look at the wonderful power of My divine Yoga, though the sustainer and creator of beings, Myself in reality dwells not in those beings."

God has given the example of air and ether to explain the meaning of the above statement—

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । (Gītā IX. 6)

"Just as the mighty wind, moving everywhere, rests in ether."

From God's viewpoint that example is perfect, because just as the air and ether are formless, similarly God and the causal and subtle world are formless. The clouds in the sky do not move everywhere, but air is movable everywhere. But here, from the point



of easy understanding, we take up the example of ether and cloud; because as we don't see ether but see the cloud, similarly God is not seen but the world is seen. Clouds remain within the space (or sky), because the space is infinite and the clouds are limited. Space remains in clouds, because ether pervades each and every part of clouds. The clouds exist in space and space exists in clouds, but clouds do not remain eternally, though the space exists eternally. They are formed and they get destroyed. Just in the same way, the world exists in God, and God exists in the world. God exists the same eternally, but the world is formed and it is destroyed.

God says that the entire universe is completely pervaded by His unmanifest form, then our bodies, senses, mind, intellect, life-breath and egoism are also included in the universe. Therefore, God lives in our body, God exists in senses, God also remains in our mind, intellect, ego and life-breath. The meaning is that the entire universe including our body, senses, mind, intellect, breath and egoism exist in God. These cannot be separated from God and God cannot be separated from them. These form two separate sections. One section (the universe) changes continuously, while the other section (God) always remains unchanged.

Further God states that this universe is not within Him and He is not within this universe. Clouds are not in the sky and space is not in the clouds, since space exists eternally and the clouds are perishable.

Space is independent and clouds are dependent. The space is omnipresent while the clouds are unipresent. Similarly God is eternal and the universe is transient. God does not change at all while the world is ever changing. Just as space is present, where there are clouds and it is present where there are no clouds viz., the space exists even without clouds, but clouds do not remain without space. In the same way, God exists where there is the world and also where there is no world, which means that God exists even without the world, but the world does not remain without God.\* The meaning is that just as clouds do not possess independent existence without space, in the same way the world does not possess independent existence without God.

Think for a moment as to how a cloud is formed? Clouds are formed from steam. The steam is formed from cold as well as from hot temperatures. In steam both water and spark (fire) exist. By the heat of the sun, water gets converted into steam and the steam by moving upward into the sky turns into a cloud. Upaniṣad says—‘तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।’ (Taittirīya. 2/1)

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\* Nature exists in only one part of God and the universe exists in only one part of this nature. Just as in the earth there is no power of creating a water pot, but rather in its any one part (clay) there exists the capacity of pot creation, just in the same way in the entire nature there is no power of creating this world but rather in its any specific part only the capacity of creation of this world is present.

"From that God, first space was created. From space, air; from air, fire; from fire, water and from water, the earth was created."

Air is created from space (sky), stays in sky and moves within the sky and ultimately gets merged in the sky; therefore air is a form of space. In the same way, fire is produced from air, stays in air and gets merged in air, therefore fire is also a form of air. On exposing the fire to a blow of air, its magnitude increases and by putting pieces of coal into a pot and closing its mouth, the pieces of coal get extinguished due to absence of air. Water is also produced from fire as we see increased perspiration when the temperature of our body by hard work increases. Water is formed from fire, lives in fire and is absorbed back in fire, therefore water is one form of fire.

If we look at it minutely, then it is the space element which adopts the form of air, fire, water, etc., because there is no existence of water without fire, no existence of fire without air and no existence of air without space\*.

Steam is formed from fire, clouds are formed from steam and rain comes from clouds, then essentially clouds are a form of space. Clouds do not have any

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\* There is special trait in the effect than the cause, but there is independent existence of cause only; viz., the effect has no independent existence without cause. Just as the earth is the cause and the pot is the effect. Water can be fully kept in pot, but this speciality does not exist in earth. But there is no independent existence of the pot without earth.

existence without sky. So long as clouds exist, clouds are present within the sky and the sky is present within the clouds. When the clouds get scattered, neither the clouds are present within the sky, nor is sky present within clouds, rather, only the space remains.

Similarly so long as the world exists, till then the world exists in God and God exists in the world; but when the world ceases to be, then neither does the world exist in God nor does God exist in the world, rather only God exists. The meaning of this example is that the entire world originates from God, abides within God and merges in God. Therefore when the world exists, then God too exists and when the world does not exist, then also God exists. The world does not exist without God. This principle is acceptable to the Gītā.

In the Gītā, God says from the angle of a devotee—‘वासुदेवः सर्वम्’ (VII. 19). “All is God” and—‘सदसच्चाहमर्जुन’ (IX. 19) “I am being and non-being both.”

When there is nothing else besides God, then where does the world exist? This world does not exist in the eyes of God nor in the eyes of saintly persons, but it exists in the eyes of a being. ‘ययेदं धार्यते जगत्’ (Gītā VII. 5) “By which the whole universe is sustained.”

Therefore God says “After knowing Me nothing else remains to be known”—‘यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते’ (Gītā VII. 2) “because nothing else exists except Me” ‘मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय’ (Gītā VII. 7).

In this way, by devotion, knowledge of God is



obtained and detachment from the world is also achieved because when the existence of the world does not persist, then how will attachment to worldly objects persist?

From the above description it is proved that as long as the aspirant sees this world, he should presume that God abides in the world and the world abides in God. This body is also a part of this world, therefore God exists in this body also. God also exists in life-giving energy called Prāṇa, God exists in mind, in intellect, in the feeling of I. God pervades equally in 'I', 'you', 'this' and 'that'. The world changes but God remains one and the same eternally. Body changes, mind changes, intellect changes, ego changes, but God always remains one and the same forever.

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

(Gītā XIII. 15)

‘God exists without and within all beings and constitutes the moving and unmoving creation; because He is subtle, so He is incomprehensible. He is near and stands afar, too.’

In all the forms, God alone exists, God existed before infinite ages; and shall exist after infinite ages. In the present time God only exists in infinite forms as sentient and insentient, movable and immovable creatures and objects etc. If we could not recognize God, this is due to our inability. Therefore, this verse has been given in Bhāgavata—

यावत् सर्वेषु भूतेषु मद्भावो नोपजायते ।  
तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ॥

(11/29/17)

"So long as in all beings, there is My existence i.e., "Everything is God", this reality is not realized, till then through all activities of the mind, speech and body one should continue worshipping Me."

The conclusion is that till God is not beheld in all forms, we must worship God with mind, speech and body which means that we must not think ill of anybody by mind, viz., we must not wish evil to others, we must not speak harsh words with tongue and must not harm any body with our body. Keep vigil so that no one should feel hurt with our mind, speech and body. If any mistake is committed then we should ask for pardon for that negligence, "Brother, I had spoken harsh word, kindly excuse me". If devotion (dealings) in this form continues, then "All is God"—this will be realized.

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया ।  
परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥

(Śrīmadbhā. 11/29/18)

Following the above device (worship to God by the use of body, mind and speech) the devotee realizes "all is God". Then he should become calm by spiritual knowledge (divine knowledge), doubtlessly by seeing God well everywhere which means that even the thought "Everything is God" should not

come to his mind but really God should be visible to him.

So long as existence of this world persists for us, till then 'Everything is only God'; this presumption has to be made. Then by leaving this assumption also, 'Silence' (thoughtlessness) has to be observed. For example so long as there is rubbish in the house, it is swept, and when dust and rubbish is removed then the broom is also thrown away. Similarly, this world is dust and rubbish and "Everything is only God" this assumption is the broom. When the world does not exist, then what is the use of the assumption "All is God"? Therefore "God exists" by leaving even this type of thinking, be silent. Then the reality (God) will be attained. This is the highest achievement. There was neither any higher achievement than this, nor is, nor will be nor can be. If we reach upto this point, then our human birth will be successful. Our notion of 'I' and 'mineness' shall come to an end, the knot between the sentient and the insentient shall disappear. The reason is that when insentient does not remain at all, then only the pure divine will remain alone. Then how shall the knot exist? The knot is possible only when two separate objects are there. Upaniṣad says—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

(Muṇḍaka. 2/2/8)

"By knowing that God, Who is an embodiment of cause and effect, the heart's unreal knot (as ignorance) is untied and all doubts are completely removed and all the good and bad deeds are destroyed."

When there remains no other existence besides God, then how will the knot between divinity and matter persist? How will doubts persist? How will good and bad deeds remain? All will end. Everything such as favourable, unfavourable; pure, impure; right and wrong, will disappear and God alone will remain. There has neither been, nor is, nor will be nor can be any other bliss greater than this bliss. Therefore the aspirant should realize that everything is God and God alone. This is the best principle of Gītā—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

(VII. 19)

"After the lapse of many births viz., in the human birth, "Everything is God", when a wise man surrenders to Me with this notion, that saint is indeed very rare."

This human birth is the last of many births. God of His own accord bestowed upon us the last birth. Now the next birth or freedom from the cycle of birth and death is in our hands. Therefore God has said—

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥

(Gītā VIII. 6)

"Arjuna, thinking of whatever object one leaves



the body at the time of death, that and that alone he attains being absorbed in its thought."

एषा ब्राह्मी स्थिति पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

(Gītā II. 72)

"Arjuna such is the state of God realised soul; having reached this state, a man overcomes delusion. And established in this state even at last moment he attains Brāhmika bliss."

When we have realized that everything is God then how and where shall there be rebirth? When there is nothing else except God, then where shall there be birth? And when we do not have any desire, then why shall birth take place? When there is nothing else except God, then where shall the mind go leaving God? Therefore hold fast the fact "Only God exists". Once we have come to know this fact and when, there is no desire in our mind, and there is no evil, then we can't get rebirth.

**Question :** "Everything is God", what is the method of realizing this fact? How is it accomplished?

**Answer :** If we want to realize "Everything is God", then we should uphold this fact firmly that the body, which we presume to be our own, has been obtained by us from the world and it shall perish, therefore it is not mine. This is a fact that the body was not mine before my birth and it shall not remain mine after death and even in the present time it is separating from me every moment. The body has

separated from us upto the extent that our age has passed away and now how much is left behind, is not known. From the viewpoint of the Discipline of Action, the body belongs to the world, from the viewpoint of the Discipline of Knowledge, the body belongs to Nature and from the viewpoint of the Discipline of Devotion the body belongs to God. The body may be of anyone but it is not mine—this is the principle.

The thing which is acquired and will be lost, how can it be ours? The body is acquired, it will depart and it is continuously deserting us—these three facts are undoubtedly true. Thus if we by regarding the body as the world's, use it in rendering service to the world and desire no evil to the world with our body, mind and speech, then "All is God" will be realized. We have to render the service for which we have the capacity and which according to the ordinance of the scriptures is justified. One very important point is that instead of doing something good for others, we should not inflict harm on anybody. It is a very high form of spiritual discipline. We have to do labour in performing good deeds but by not indulging in evil towards others, we do not have to do any labour. By not indulging in evil acts, there shall happen two things—either we shall perform noble activities or we shall do nothing. By doing absolutely no activity, we automatically rest in God, because by doing something we remain established in this world. By performing

good deeds we can be proud of ourselves but by not indulging in any evil activity there is no question of pride. Therefore avoid evils viz., neither do evil to others, nor think evil of others nor utter evil words to others.

In Bhāgavata the method of realizing “All is God” has been mentioned—

विसृज्य स्मयमानान् स्वान् दृशं ब्रीडां च दैहिकीम्।  
प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम्॥

(11/29/16)

"After leaving the people who laugh at you and the shame that arises on looking at your own body, you should fall at length on the ground and salute with all the organs (bowing fully) to a dog, an outcaste (a pariah), a cow and also a donkey. Whosoever creature comes in front, salute him with eight parts of body by regarding him as the manifestation of God." If one feels ashamed of his own body, then he should discard such shame and if people make a laughing stock of this supplication, then he should not pay heed to it. We have to realise 'All is God'. If we have a firm resolve, there should not be any difficulty in it.

If one feels difficulty, one should prostrate mentally to every being without exception, he may belong to any clan, stage, sect, caste or religion regarding her/him as the manifestation of God. There are four aspects (i) God is within these beings, (ii) They are in God, (iii) They are of God, (iv) They are God

alone. Out of these four facts, we can believe in anyone that appears easy to us. They are of God—this assumption is the easiest.\*

Therefore assume that they belong to God, they are dear to God, hence we prostrate to them. God tells us the result of performing this deed—

नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात्।  
स्पर्धाऽसूयातिरस्काराः साहङ्कारा वियन्ति हि॥

(Śrīmadbhā 11/29/15)

"When the devotee holds that all men and women are God's manifestations viz., when he beholds Me in them, then very quickly he becomes totally free from evils such as jealousy, carping spirit and other defects including ego."

Therefore a striver should have the feeling of God in every human being. If somewhere he is unable to have this feeling, then mentally he should make an apology for this omission.

There is no need to tell and propagate it to others. We have to serve this world with body, mind and speech regarding the world as the cosmic form of God. Therefore only with the body, mind and speech that belong to only God, we have to serve God. Then 'All is God' shall be accomplished, since it is not a new creation but it has ever been so. For this there

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\* 'सब मम प्रिय सब मम उपजाए' (Mānasa, Uttara. 86/2)

'All have been created by Me and they all are loving to Me.'



is no need of studies or wealth or physical force or austerity etc. Every brother and sister can perform it. Saints have said—

हाथ काम मुख राम है, हिरदै साची प्रीत।

दरिया गृहस्थी साध की, याही उत्तम रीत॥

Go on working with hands, chant God's name repeatedly and pray to God, "O Lord! I must not forget you." Do not regard anyone as evil. If by error we consider a person bad, then we should consider that our vow has been broken. Therefore, we should request him to excuse us or tender mental apology. Then we should pray to God, "O my Lord! I must not forget—all is God. Let it be accomplished by your grace!" There was a saint. If anything appealed to him during Satsaṅga (the spiritual discourse), then he would say to God, "O Lord, kindly deposit this precious utterance in your treasure and if I forget it, then kindly let me remember it." There is no one better as a master, or a servant, or a friend than God. If suddenly during ordinary rest period there is memory of God, then we should feel happy that God is remembering me and He has showered His great favour and grace on me. I had forgotten God but He remembered me and therefore, I also remembered God. Thus by depending on the grace of God, the spiritual discipline "All is God" (वासुदेवः सर्वम्) shall become easier; because, "everything is God"—this fact is grasped only by grace, not by one's intellect and effort. By doing labour the sense of doership

arises which is an obstacle in its realization. Of the exalted souls who have attained salvation or Self-realization or devotion, all have attained the same only by the grace of God and not by their own efforts. Therefore an aspirant instead of depending on his efforts, should depend on God's grace. He should make efforts in order to make proper use of the body and senses etc. But God can't be realized by efforts, but by His own grace only.

□□

## Singularity of Devotion

In Gītā, God has described his two types of Natures lower (insentient); higher (sentient). Earth, water, fire, air, ether, mind, reason and ego—these eight form the lower Nature and the other than this is the embodied soul (higher Nature), by which the whole universe is sustained, (Gītā IV. 5). God is the Master of both the Natures. The lower Nature is a physical element while the higher Nature is a spiritual element. So there are two types of spiritual disciplines—physical viz., Discipline of action (Karmayoga) and spiritual viz., Yoga of knowledge (Jñānayoga). But the discipline which is pertaining to God Who is the Master of both the sentient and the insentient is the theistic discipline viz., the Discipline of devotion.

The lower Nature has been called perishable, the higher Nature (Jīvātmā) has been called imperishable and the Master of both these Natures has been described as the Supreme Person (Gītā XV. 16—18). Yoga of action is the discipline of the perishable and Jñānayoga is the discipline of the imperishable, while Bhaktiyoga is the discipline of the Supreme Person. Therefore Yoga of action and Jñānayoga—these two are the means while Bhaktiyoga is an end.

The Lord says to Arjuna, "I shall describe My aggregate form, knowing that nothing remains unknown 'वक्ष्याम्यशेषतः' (Gītā VII. 2).

"I shall unfold to you in its entirety this wisdom" (Gītā VII. 2).

"And by knowing that wisdom nothing else shall remain for you to know"—‘यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते’ (Gītā VII. 2).

The Lord declares—‘मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।’ (Gītā VII. 7) "There is nothing else besides Me, Arjuna, no cause or effect in the least of this world".

When there is no object except the aggregate, then what knowledge can remain to be known? The knowledge of that aggregate God is the complete wisdom. In Jñānayoga there is the knowledge of a fragment of God but in Bhaktiyoga the knowledge of entire God is obtained. Yoga of action, Yoga of knowledge, meditational Yoga, eightfold Yoga, rhythmic Yoga, Rāja Yoga etc., all forms of Yoga come under the knowledge of the aggregate. But in all the Yogīs the best Yogīs are those who worship God with love and faith.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

(Gītā VI. 47)

"Even among all Yogīs, he who devoutly worships Me, with his mind focussed on Me, is considered by Me to be the best Yogī."

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

(Gītā XII. 2)

"I consider them to be the best, who endowed



with supreme faith and ever united through meditation with Me, worship Me, with mind centred on Me."

In this way God has declared devotion as the best method of worship. God has explained and described Yoga of action and Jñānayoga in Gītā and has declared them equal to each other as far as their fruit goes—

"For one who is firmly established in either, gets the fruit of both (viz., God-realization)." 'एकमप्यास्थितः सम्यगुभयोर्विन्दतेफलम्' (Gītā V. 4)

The conclusion is that if a devotee starts his spiritual practice seriously, then he will attain success in his mission. In fact no method is small or big, if the objective is solely to achieve God-realization. But those whose objective is to enjoy the pleasures of this world and increase their possessions, they cannot follow any spiritual discipline, neither Yoga of action (Karmayoga) nor Yoga of knowledge (Jñānayoga) nor the Yoga of meditation nor can they follow the Yoga of devotion (Bhaktiyoga). They remain busy in the collection and enjoyment of perishable objects, their sensual pleasures and possessions get destroyed but their attachment to pleasures and collections is not destroyed and it gives them birth and death again and again. The reason is, that the attachment to material things is the basic factor for their birth in higher and lower wombs. "Attachment to these modes is the cause of his birth in good and evil wombs" 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' (Gītā XIII. 21).

Salvation is possible only after the removal of this attachment. There are Jñānayoga, Yoga of meditation, Karmayoga, Yoga of devotion (Bhaktiyoga) etc., the methods for eradicating this attachment. The aspirant should adopt any one of these methods, according to his taste, faith, reverence and ability to eradicate this attachment. In holy books this attachment has been declared as the symbol of ignorance.

‘रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु ।  
कुतः शाद्वलता तस्य यस्याग्निः कोटरे तरोः ॥

The meaning of this is that the attraction of mind towards activities, objects and individuals, is the main sign of ignorance. For example if the root of a tree has caught fire, then that tree cannot remain green, it dries up; similarly one in whose heart there exists fire in the form of attachment, he cannot remain in peace, he cannot progress. The attraction for worldly objects, self-respect, appreciation from others, comfort, etc., is the cause of downfall. The attraction towards worldly pleasures leads to the cycle of birth and death and the attraction (love) towards God leads to salvation.

The sentient and the insentient—both are the natures of God, therefore one should offer them as a gift to God and one should not consider them his own, neither one should presume the physical body as his own nor the subtle body as his own nor the causal body as his own. The real self, being the part of God, also does not belong to oneself; therefore surrender one's ownself also to God.

Yoga of action and Yoga of knowledge (Jñānayoga)—both these are worldly courses—

लोकेऽस्मिद्विविधा निष्ठा पुरा प्रोक्ता मयानघ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥

(Gītā III. 3)

"Arjuna, in this world two courses of spiritual discipline have been enunciated by Me. In the case of Sāṅkhyayoga, the practice proceeds along the path of knowledge, whereas in the case of Karmayoga, it proceeds along the path of action."

Karmayoga and Jñānayoga—both are followed by human beings. So they are called 'Laukika' while in Bhaktiyoga, a devotee totally depends on God. So this is called 'Alaukika'. In Bhaktiyoga, God is the means and He is the end. So it has been declared in Śrīmadbhā. 11/3/31, that devotion is born of devotion. Listening to scriptures, loud chant of the holy name, thinking of God, service to His feet, worship, prostration, the sentiment of service, the sentiment of friendship and self surrender—this devotion of nine kinds is the means. Those who devote themselves to the Lord, their love oriented devotion is the goal in which the devotee remains absorbed in God. That affection oriented devotion is the final goal of the Yoga of action (Karmayoga) and Yoga of knowledge (Jñānayoga). This goal oriented devotion is the highest achievable element (wisdom) and we have to achieve that alone.

Utilise the worldly objects in the service of this world, this is Karmayoga and detach oneself from

the world, this is Yoga of knowledge (Jñānayoga) and if one is fully absorbed in God, it shall become Yoga of devotion (Bhaktiyoga). In the Yoga of action (Karmayoga) by selfless service there is detachment from the perishable world and then natural eternal union with God is realized. In Jñānayoga by becoming established in the self, he becomes identical with Brahma (the Supreme) 'मम साधर्म्यमागताः' (Gītā XIV. 2).

In the Yoga of devotion by surrendering one's own self to God, he becomes God's own self—'ज्ञानी त्वात्मैव मे मतम्' (Gītā VII. 18).

One gets commotion due to the association with the worldly objects and persons etc. Therefore one gets peace by detachment from worldly atmosphere 'त्यागाच्छान्तिरनन्तरम्' (Gītā XII. 12) "peace immediately follows renunciation of the fruit of action." By getting established in the self, there is Self-realization. By surrendering oneself at the feet of God, every moment increasing love towards God is attained. If the devotee desires, he can attain eternal bliss forever by detachment from the world and by getting established in the self he can attain constant bliss and if he so desires, by association with God he may attain infinite bliss, this depends upon his choice. A devotee may resort to any kind of Yoga but should never depend on the world. The adoption of Yoga leads to salvation but dependence on the world leads to the cycle of birth and death and to ruin.

The feeling of receiving anything from others is



inertness and the idea of giving something to others is the symbol of consciousness. One, who only goes on receiving, is inert (world). If it be an animal, bird, tree, mountain it is inert and if he is a man, then also he is inert. One, who receives and also gives, is called 'Jīva' (knot of inert and conscious elements). One who stops receiving and starts giving, he is called an 'aspirant'. One who receives nothing from anyone, neither from the world nor from God, he is a perfected (enlightened) soul. God and his devotees both only give, they never take.

हेतु रहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी॥

(Mānasa, Uttara. 47/3)

The desire for receiving something arises in that person, who has some sort of deficiency, and such deficiency always exists in the insentient, not in the sentient. After totally relinquishing the desire for getting, Yoga of action (Karmayoga), Yoga of knowledge (Jñānayoga) and Yoga of devotion (Bhaktiyoga)—all the three are successfully achieved. Indeed up to the stage of salvation, if there is any desire, it is called inert stage, therefore the devotees do not desire even salvation.

राम भजत सोइ मुकुति गोसाईं। अनइच्छित आवइ बरिआई॥

(Mānasa, Uttara. 119/2)

"One who is a devotee to God, to him salvation comes without asking."

If someone says that there is dependence in the devotion of God, independence is only in the

achievement of salvation, he is right, but in reality there is independence only in devotion. 'Sva' has two meanings—self and of one's own. The self is also 'Sva' and one who is one's own is also 'Sva'. God is one's own as He is a devotee's. There is special independence and freedom in the dependence of one's own. Just as a child is not a slave to his mother because his mother is not alien to the child but by being his, she is his own. For the child the dependence on his mother is superior to his own dependence because the betterment and safety of the child lies more under the dependence of the mother than under his own dependence. In the dependence of his mother there is no responsibility on the child, therefore he is more carefree and safe. He cannot keep his betterment as much as his mother keeps. Therefore God says in the Rāmacaritamānasa, "O saint, listen, I tell you with pleasure. I protect those always who depend on Me without depending on anyone else just as the mother protects her child."

सुनु मुनि तोहि कहउँ सहरोसा । भजहिं जे मोहि तजि सकल भरोसा ॥  
करउँ सदा तिन्ह कै रखवारी । जिमि बालक राखइ महतारी ॥

(Mānasa, Araṇya. 43/2)

सीम कि चाँपि सकइ कोउ तासू । बड़ रखवार रमापति जासू ॥

(Mānasa, Bāla. 126/4)

"The self is the fraction of God and it is imperishable."

‘ममैवांशो जीवलोके’ (Gītā XV. 7);

‘ईस्वर अंस जीव अबिनासी’ (Mānasa, Uttara. 117/1)

By being the fraction of God, we are God's and God is ours; therefore dependence on Him is not slavery. One who has not reached the depth of this topic, he feels that there is dependence in devotion. In fact, he has presumed God other than his own and accepted the existence of some other entity. Other (alien) is that which goes on changing, while one's own self is that which never changes. The body changes but the self never changes. The entire world changes but God does not change. To be dependent on that God is real independence. Our oneness is with God and the oneness of our body is with the world. We and God are one, and the body and the world are one. We and God are imperishable, while the body and the world are perishable. There is dependence by having relationship with the perishable and there is independence by establishing relationship with the imperishable. Mīrābāī has said—'मेरे तो गिरधर गोपाल, दूसरो न कोई'।

"There is none to whom I can say as mine except Gopāla (God)." Similarly only God is ours, no one else is ours. This body which we say as ours is not ours but it is also of others. There is our continuous dissociation with the body and the world and there is our eternal union with God. Therefore there can never be our relation with this world and our relationship with God can never get dissociated.

Karmayogī and Yogī of wisdom (Jñānayogī)—both are alone but the devotee is with God. Not to

accept one's relationship with body, object, activity and changeable things etc., and to become dissociated and detached from them means to be alone. The Yogī of action (Karmayogī) becomes detached by renunciation (by employing the things of the world for the world only) and the Yogī of wisdom (Jñānayogī) becomes detached by discrimination (by separating himself from the world). 'I am God's and God is mine'—to live with God in this way is called Yoga of devotion (Bhaktiyoga). Karmayogīs and Jñānayogīs are detached from the world but the devotee (Bhaktiyogī) loves God. Love is unique in comparison with dissociation.

The bliss which is attained by love is not attained by detachment (salvation). Karmayogīs and Jñānayogīs themselves attain salvation. 'उद्धरेदात्मनात्मानम्' (Gītā VI. 5), 'ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः' (Gītā XII. 4), but God Himself leads a devotee to salvation. God says 'तेषामहं समुद्धर्ता' (Gītā XII. 7). Therefore, of all the spiritual means devotion (Bhakti) is unique 'भक्ति सुतंत्र सकल सुख खानी' (Mānasa, Uttara. 45/3 )—"Devotion is independent and the treasure house of all bliss."





## Perfection of Human Life in the Awakening of Love

Gītā says—‘नासतो विद्यते भावो नाभावो विद्यते सतः ।’ (II. 16)  
The unreal has no existence, and the real never ceases to be; which means that the unreal (thing, individual, activity) does not exist and there is never the absence of the real. It means that there is always the absence of the unreal, viz., the unreal does not exist and there is always the existence of the real. When a man does not give importance to this discrimination and presumes his own body as the self viz., when he regards his body as ‘I’ and ‘mine’, then there arises deficiency in him. The reason being that the relationship with the deficient unreal creates shortages of all types. After the origin of deficiency and shortage a man becomes unhappy due to the feeling of some kind of shortage or deficiency. After being unhappy due to that deficiency, there arises a desire of removing that deficiency. After the origin of desire, the quantity of shortage and deficiency goes on increasing by which he does not remain independent but rather he becomes dependent. The reason being that after the fulfilment of one desire, a second desire also arises and this process continues. All the desires never get fulfilled of any person.

God is truth, consciousness and bliss solidified. But when the freedom which has been bestowed by God upon him for the exchange of pure love, the man by making misuse of this freedom presumes his relationship with the unreal, then arises in him the desire (eagerness) for truth, consciousness and bliss as a necessity in him, for the fulfilment of which he desires for the unreal. 'I should survive (live) always, I should never die'—this is the necessity for the real. 'I should know everything, I should never remain ignorant'—this is the necessity for consciousness. 'I should always remain happy, I should never live in sorrow'—this is the necessity for bliss. But by presuming one's relationship with the unreal, a man commits this mistake that he wants to fulfil the desire of the real, consciousness and bliss by the unreal—for example he wants to live through his body, he wishes to become wise through the intellect; and through senses and inner-sense (mind), he wishes to become happy. In this way the necessity in him is of the real but for the fulfilment of that necessity, he desires the unreal—this is his basic mistake. By desiring the unreal neither the necessity is fulfilled, nor does the desire end.\*

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\* Necessity and desire—there is a difference between the two. The necessity is called of that thing which is imperishable, sentient and which is not different from one's own self and the desire is called of that object, which is perishable, unreal and which is different from one's own self. The meaning of this is that there is necessity of the real while there is desire of the unreal. Therefore the desire for the vision of God, or

Therefore, the man has a disinclination for the real and by supposing the unreal as the real and by giving importance only to this mistaken belief, he gets attached to it. He supposes the unreal as the objective of his life; the result is this that he becomes dependent (slave), unhappy, (miserable), tired, defeated, poor and destitute. Not only this, when the attachment to the unreal is intensified, he supposes independence in dependence, pleasure in pain, rest in tiredness (fatigue), victory in defeat, prosperity in poverty and supportful feeling in supportlessness and goes from humanity to brutality.

A man may be degraded to any extent, in him the eagerness for the real, consciousness and bliss may be suppressed but it cannot completely be finished. His real necessity is never destroyed. Just as a man does not like even a little poverty, similarly he does not like his destruction, his unconsciousness and his pain in the least. Sometimes by a holy book or by

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love for God or Self-realization or salvation is not desire, but it is necessity. This is the rule that necessity is fulfilled, but the desire is always destroyed. The fulfilment of desire is impossible. The embodied soul, though a fragment of God, yet having a disinclination for Him, assumes relationship with the world (matter) of 'I and mine' and then both the necessity and desire arise. The necessity arises due to the dominance of consciousness and due to the dominance of the matter, the desire arises. By completely renouncing the assumed relationship with the world, the fulfilment of necessity is achieved and the desire is finished.

good company (noble Satsaṅga) or on facing some calamity, by the grace of God, his vision gets off from the unreal and goes toward the real self, he has disinclination for the unreal and an inclination to the real, and then the desire for the unreal does not stay in him and it transforms into the inquisitiveness for the real viz., the distinction between desire and the inquisitiveness for the real becomes clear. After this distinction being clear, the necessity is fulfilled and the desire is destroyed, viz., the supposed relationship with the unreal does not persist. By the elimination of the association with the unreal, the man attains peace. By not enjoying this peace, he attains constant peace (bliss) and if he is not satisfied with that constant bliss, he attains infinite bliss.

By detachment from the unreal (inertia), a striver attains peace and by getting established in the self he attains constant peace. In the Yoga of action (Karmayoga), peace is attained and in the Yoga of wisdom (Jñānayoga) constant peace is attained. The result of Karmayoga (Yoga of action) and Yoga of knowledge (Jñānayoga) is one and the same\* viz., the

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\* सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
 एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥  
 यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
 एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

(Gītā V. 4-5)

It is the ignorant, not the wise, who say Sāṅkhyayoga and Karmayoga as different. For one, who is firmly established in either, gets the fruit of both (viz., God-realisation).



result of both is that a striver gets established in the self (salvation is attained). When salvation is accomplished, then the desire for salvation or eagerness does not remain but the thirst for love still remains. Therefore when the emancipated soul is not satisfied with constant bliss, then the Lord by His causeless grace provides him infinite bliss. This infinite bliss is called 'love'. The desire for salvation or eagerness to know the reality is fulfilled but this form of love never ends and never gets fulfilled. Just as by obtaining wealth, its greed goes on increasing, similarly on getting the love viz., on the awakening of this love it goes on increasing every moment. Therefore this love has been called as increasing every moment 'प्रतिक्षणवर्धमानम्' (Nārada bhakti. 54).

On the accomplishment of salvation 'I am liberated' or 'I am Yogī' or 'I am wise (Jñānī)'—this kind of iota of ego persists. This ego does not become obstacle in attaining salvation but it is an obstacle in the awakening of love viz., in infinite bliss. Due to this slightest ego, there remain differences in philosophers with each other. After the rise of love, such type of differences do not persist. Therefore the complete accomplishment lies in the awakening of love.

The nature of God is full of reality, consciousness

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The supreme state, which is reached by the Sāṅkhyayogī, is attained also by the Karmayogī. Therefore, he who sees Sāṅkhyayoga and Karmayoga as one, so far as their result goes, really sees.

and bliss. There is limitless, infinite and endless beauty in 'reality', there is limitless, infinite and endless glory in consciousness and there is limitless, infinite and endless sweetness in bliss. There is beauty in the real due to the fact that each one possesses the attraction of one's own existence and he feels that he should always remain alive. There is never distaste in one's own existence. There is glory in consciousness because one is proud feeling "I am the knower of so many things", in this way one feels that he has a special knowledge (wisdom) in his own self.\* Truth, consciousness and bliss—these three being one in essence, appear different due to the angle of one's vision only. In fact where there exists the reality, there also exist consciousness and bliss. Where there exists consciousness, there also remain the reality and bliss. Where there is bliss, there also persist truth and consciousness. In God (the entire form of God) there exist realism, consciousness and bliss in complete form but in his fragment, the soul, they remain in their partial form.

The beauty, glory and attraction (sweetness) which are seen in this world, are perishable. But by supposing one's own relationship with this world, the vision of

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\* King Janaka says—

धरम राजनय ब्रह्मविचारू । इहाँ जथामति मोर प्रचारू ॥  
 सो मति मोरि भरत महिमाही । कहै काह छलि छुअति न छाँही ॥

(Mānasa, Ayodhyā. 288/2-3)

I have some knowledge of religion, politics and Brahma, the Absolute. But I am unable even to imagine the glory of Bharata.

man is limited and fixed in the world only, it does not go beyond the world towards God (Supreme reality). Due to attachment to the world he assumes the perishable beauty, glamour and attraction (sweetness) of the world as permanent and real. Although the apparent beauty, glamour and attraction, visible in the world, is also a glimpse, a replica of that Supreme God\*, but the person does not presume it as God's and assumes, its independent existence and gives all the importance to it. By giving importance to worldly beauty, mineness arises; by giving importance to glamour, desire arises and by giving importance to sweetness, attachment arises. As a result of which his life becomes changeable (miserable), disquiet and dependent but when the supposed relationship with the world does not exist, then the attachment, desire and mineness are destroyed and the person becomes faultless, peaceful and independent which means that he becomes completely free from the bondage of this world. When the selfless grace of God makes that salvation tasteless, then the real love arises. For instance, due to the rise of the sun, the light of one thousand watt lamp of electricity does not finish, but in the light of the sun its importance does not get recognition, similarly when love is awakened, then

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\* जासु सत्यता तें जड़ माया । भास सत्य इव मोह सहाया ॥

(Mānasa, Bāla. 117/4)

Due to the effect of that Reality, the unreal appears as real (true).

flawlessness, quietude and independence don't disappear but they don't get recognition and don't have so much importance and then "I am without any defects, I am quiet, I am independent"—This subtle ego and all the philosophical differences, which arise from this ego, totally disappear which means, that non-dualism, qualified non-dualism, dualism, nondualistic-dualism etc., all such differences are transformed into God's manifestation which is a Reality. Therefore the devout devotee who has realized "all is God" in his heart, there remains no insistence of any particular view but there remains equal respect for all sects and views. Therebeing no insistence for any specific sect, he never has any disrespect for any sect or religion or opinion etc.





## Special Grace of God in Unfavourableness

A man wants favourableness but does not want unfavourableness—this is his cowardice. The desire for favourable atmosphere is the main bondage for a man. Besides this there is no bondage. In order to eliminate this desire (for favourable atmosphere), God with a very loving attitude for his betterment sends unfavourable situations. In the unfavourable situations, our attachment to the alien element (this world) is broken away. If unfavourable atmosphere comes in one's life, then one should understand that there is a very special God's grace. In unfavourable atmosphere how much bliss, peace and happiness is there; it can't be described in words. The unfavourable circumstances are just like God-realization. God has said—'नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥' (Gītā 13/9) "Constant balance of mind both in favourable and unfavourable circumstances." To remain happy on arrival of unfavourable situation, is the mother of equanimity. In Gītā there has been great appreciation of this equanimity.

Lord Viṣṇu became the greatest amongst all the deities because when He was kicked on His chest by Bhṛgujī, He did not get angry. He started pressing the legs (feet) of Bhṛgujī and spoke, "Bhṛgujī, my chest is

very hard and your feet are very soft, therefore your feet might have been hurt by the contact with my chest". We are fragments of God—'ममैवांशो जीवलोके' (Gītā 15/7), "The Jīvātmā (soul) is an eternal portion of Myself". If we are the portion of God, and cannot respect from our heart him who puts a kick on our chest, then how are we the devotees of God? We should presume the arrival of unfavourable situation as a golden opportunity and we should dance with joy that God has showered his special grace on us. I am hesitated to say that everyman does not recognise such a golden opportunity. If we tell someone, that he does not recognise this golden opportunity, then this gives disrespect to that person. If we get such an opportunity and we recognise that God has showered His special grace on us, then this is something very beneficial.

There is a description in Gītā that one who has control over his internal instrument (अन्तःकरण), such a person free from attachment and aversion by using sense-objects with senses attains placidity of mind and on attaining that placidity, his entire sufferings come to an end and his intellect very quickly, gets firmly established in God (II. 64-65). He who remains happy in most unfavourable circumstances, his intellect gets established in God very soon. The reason is that the happiness arising during the unfavourable situation is the mother of equality. If such happiness (placidity) is attained, then the person should think that he has got the mother of equality and the grand mother (paternal) (maternal) of God-realization.

There is a very special grace of God in the unfavourable circumstances; but this does not mean that you should desire unfavourable situation. We should not desire for favourable or unfavourable situations but we should remain pleased with the situation which God sends to us. Our relationship stands with God, not with any circumstance. If God sends an unfavourable situation, then we should understand that it is a great favour of Him. God has sent the unfavourable situation for removing our attachment to favourable circumstances. In Vālmīki-Rāmāyaṇa, Araṇyakāṇḍa, it has been said—

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।  
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

(XXXVII. 2)

"O King, there are so many persons who continuously go on speaking sweet words but there is dearth of speakers as well as listeners of unfavourable but useful words".

There is a Mārawārī proverb—"सती देवे संतोषी पावे । जाकी वासना तीन लोकमें जावे ॥" "If the giver of alms (food) is a chaste woman and he who receives it is contented, the smell of such alms (food) spreads in the three worlds." Similarly if the giver is God and the receiver is His devotee viz., if by making special favour; He sends unfavourable situation and the devotee becomes joyful by accepting it, then its effect shall be experienced by the entire world.

There is nothing more helpful than pain but

difficulty lies in the fact that we cannot return the good done to us by pain. We shall ever remain indebted to the pain since the poor pain is not immortal. The poor pain does not survive eternally, it dies soon after doing favour to us. We cannot perform last rites of pain nor can we offer it obsequial oblation, we'll ever remain indebted to it. Therefore when we suffer pain, we should feel that God has showered His grace on us. Big or small, whatever form of pain comes, then we should dance and think that it has happened very nice. There have been very few people in this world who could understand this type of God's grace. Mother Kuntī understood it, therefore she demanded a boon from God.

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।  
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

(Śrīmadbhā. 1/8/25)

'O, Great Teacher of the world! the miseries should come, at every step in our life so that we may be able to have Your vision (Darśana) which enables us not to come to this mortal world again'. Mother Kuntī understood misery as her dear relative, because through this, one gets the vision of God. Therefore the misery has been proved as the mother of God's vision. Therefore, the coming of misery is a joyful occasion for an aspirant. To experience happiness on the arrival of misery is a very high spiritual means for an aspirant.



If an aspirant wants to achieve God-realization, then he should transcend pleasure and pain—‘सुखदुःखे समे कृत्वा’ (Gītā II. 38). Establish equality in pleasure and pain. One desires happiness but it is not obtained and does not desire misery but without invitation, it does come. Therefore the misery does not come if one desires it, this comes only through the grace of God. There is our acceptance in pleasure but our acceptance is not there at the time when pain comes to us. The thing in which there is our desire or acceptance, that thing becomes impure. The thing in which there is neither our desire nor our acceptance, that thing is obtained only by the pure grace of God. One who keeps enmity with us, gives us pain, we cannot provide any benefit (return) to him. He will not accept our help. He becomes happy by giving us pain. If a person becomes joyful without any effort from our side, then how nice such a thing is! Therefore for future we should determine firmly that we have to remain joyful and happy in every type of situation. Favourable situation may come or unfavourable situation may come, we have to remain joyful because it is God’s gracious gift to us.



## **Determination of Next Life on the basis of Death Time Thoughts**

If a person performs every activity after careful thinking, then he shall not have to repent later on. Therefore whatever work we do, we should think about it in advance. The duty is always different for different individuals. Someone performs some type of work and the other does some other type of work. But here we are discussing that important work which shall have to be performed by all persons compulsorily on some day or the other viz., all shall have to leave this body one day or the other. If the child is born then the doubt remains whether he shall grow elder or not, if he shall be married or not, if he shall get children or not, if he shall become rich or not etc. There remains doubt in every activity but he shall die or not—there remains no doubt in it which means that he shall certainly die. Therefore what end shall we meet after our death—there is very special need for thinking on this subject.

In the beginning of the eighth chapter of Śrīmad Bhagavadgītā, Arjuna asked seven questions. The seventh question was “O Lord! How are you to be realized at the death time?” God said in reply to this question—

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥

(Gītā VIII. 5)

"He who departs from the body thinking of Me alone, even at the time of death attains My state, there is no doubt about it."

Is this rule applicable to You alone? The Lord answers the questions—

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः॥

(Gītā VIII. 6)

"Arjuna, thinking of whatever object one leaves the body at the time of death, that alone he attains, being ever absorbed in its thought viz., it is the predominating thought of his last moment that determines his future destiny."

### **Fates which an Embodied Soul Meets—**

One of the fates (ends) the embodied soul meets with is his salvation which is called by different names such as emancipation, enlightenment and self-realization etc.

This salvation has been classified in many categories. Out of them two are main—(1) Liberation during lifetime (Jīvanmukti), (2) Salvation after death (Videhamukti). The meaning of (Jīvanmukti) salvation (liberation) during lifetime means that an individual attains liberation while living alive. Salvation is already there beforehand because the world is of different category and with the alien objects there is actually

no relationship, only there is supposition of the relationship. As soon as the assumption of relationships is wiped off, the man attains salvation. 'Videhamukti' is called that one which occurs after the death of an individual. These two categories have been mentioned for those who believe in attributeless God. For believers of God with attributes, salvation has been described of five kinds—1. (सालोक्य) Residence in God's abode, 2. (सार्ष्टि) To be glorious like God, 3. (सामीप्य) Nearness to God, 4. (सारूप्य) Assumption of God's form, 5. (सायुज्य) Identification with God.

After death if the soul resides in God's abode, it is called 'Sālokyamukti'. In God's abode if a devotee attains glory like that of God, it is 'Sārṣṭi Mukti'. If he lives near God, it is called, 'Sāmīpya Mukti'. If he assumes the Lord's form and holds a conch, a discus, a mace, a lotus in each of his hands like the Lord, it is called 'Sārūpya Mukti' and identification with God is 'Sāyujya Mukti'. Out of these kinds of salvation, the devotee gets the same type of salvation (Mukti) which he desires. All these forms of salvations are included in the category of those who go upwards to higher regions. There are three kinds of destinies which the embodied souls meet after departing from the body. In Gītā there is the mention—

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

(XIV. 18)

"Those who are established in the mode of Sattva



rise to higher regions (such as heaven etc.), those of a Rājasika nature stay in middle i.e., in this mortal world, while those of the Tāmasika temperament go to lower regions. There are two categories for persons going to the higher regions. (1) Going to the upper worlds and attaining God and not coming back to the mortal world in the cycle of birth and death.\* (2) After death when the Jīvātmā goes to heaven etc., as the fruit of virtuous action and the merits are exhausted, he takes birth in human womb, it is called middle region. There are two categories of those who go to lower regions (1) To go to eighty-four lakh wombs (snake, scorpion, pig etc.) (2) Going to hells such as Raurava and Kumbhīpāka etc. In this way they meet with five kinds of ends—two of those who go upwards, one of those who go to the middle region and two of those who go to lower regions.

### **A Person's Birth According to the Thought of the Last Moment**

An example is given to understand the birth of Jīvātmā according to the last thoughts. A person sat

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\* A man transcending these three modes becomes eligible for attaining Brahman (Gītā XIV. 26). But here the upward movement has been included in the mode of Sattva because the mode of Sattva of Gītā is not only the giver of worldly pleasures but also the eternal bliss (salvation). Therefore in the Gītā, the mode of goodness has been called flawless which stands for salvation. But when the mode of passion mixes in it, then it (because of attachment to happiness and knowledge) leads to bondage (Gītā XIV. 6, II. 51).

for the purpose of getting his photograph. The photographer said to him, "Please sit properly, no part of the body should waver at the time, I take your photo." At the time of taking the photograph, a fly came and sat on the nose of the person. Thinking that if he shook his head, the photograph would become bad, having this thought he contracted his nose in order to remove the fly. At the same moment his photograph was taken in the camera. When he saw the photograph after it was fully washed in proper chemical process, he found his photograph spoiled. He became very angry on looking such an ugly photograph and told the photographer that he had made his photo ugly. The photographer said that it was not his mistake, since the shape which was assumed by him, at the time of photograph, was photographed. So there could not be any change in that photograph. Similarly the type of thought a person has at the time of death, the same type of womb shall be obtained by that Jīvātmā. The photograph can be taken again by the photographer, but the womb cannot be changed. Therefore a man is required to be alert at all the times, since the time of death is not known at all in advance. Therefore if some ugly thought appears in the mind, then a person should become alert and think that if death occurs at this moment, then what will be the result? God says—"Therefore, Arjuna, think of Me at all times and fight" (Gītā VIII. 7). It

means that if we remember Him all the times, then there shall remain no risk. When one takes a policy of life insurance, then there remains no risk, the person becomes unworried. Similarly after the insurance of a motor, any kind of wear and tear and damage of the motor may occur, but there remains no cause of worry, since the person knows that the damage shall be repaid back in money terms by the insurance company. Similarly "I am of God, and God is mine", if this form of close relationship develops with God, if memory of God and intimacy and oneness with Him develop and the memory of God goes on continuously and spontaneously and God is remembered automatically, then one should understand that this human life has been insured. If we have become God's, then think that we have deposited the premium of the life insurance policy and if we are remembering and meditating on God, then think that we are making daily payment (daily instalment) of the amount due.

At the time of death whatever a person thinks of, the same body he acquires in the next birth; so a man should be careful every time because no one knows when the last moment may come!

If at all times the memory of God continues, then death may come at any moment, there is no concern for worry; because now there remains no danger. Just as the last time memory is the cause of God-realization, similarly in obtaining the wombs of

animals birds etc., the same last time thinking is the reason. One will have to go to the same womb, which he remembers at the time of death. Many persons keep animals and birds. The person who keeps a dog, may think of the dog at the moment of death, then he shall have to go to the womb of a dog after his death. Just as in the glass of a movie camera, the photo is printed in its film, similarly at the time of death the thought of the dog is imprinted in the mind of the person and it comes out with the last vital-breath (Prāṇa). When some other shape of that type comes in front, then it is caught up by that shape. Therefore that shape is caught up by a dog and through the breathing of the dog or its food or through water, the Jīvātmā enters the dog. Then it enters the womb of bitch through the process of intercourse and after the maturity of the period of its pregnancy, the dog is born. This is the coming out of the previous film after completion. Now the question arises why it was caught up by the dog alone. Just as the voice, which is broadcasted from a broadcasting radio station, is received by a radio set. Numbers are printed on the radio set, which means that the word, which was broadcasted by a particular radio station, was broadcasted with a particular speed. That voice starts moving from there with a very high speed and it encircles the entire universe. The speed with which that voice was broadcasted, due to a pointer on the words of that



speed of voice, that word is caught up by the radio set and starts giving the voice. But where the pointer is not fixed on that particular word, the word is not caught, despite that word circling at that very spot also. The meaning is that the concerned word is caught due to its being of the similar variety. Similarly at the time of death whatever a person thinks of, that particular shape is caught by that living being who happens of that similar variety. It is not caught by a dissimilar living being.

### Exit of Vital-breath

The moment when there is separation of the vital-breath from the body, at that time the vital-breath, gets contracted from all the parts of the body. It is believed that there are five varieties of vital-breaths—Prāṇa, Apāna, Samāna, Udāna and Vyāna\*. Besides these five types of Prāṇa, there are five senses, five sense-organs, mind and intellect—these twelve and five life-breaths—the subtle body consists of these seventeen elements. The body composed of bones and flesh is the gross body. Within this gross body there is the subtle body and within this subtle body, there is the causal body. The wakeful state concerns the gross body, the dream state is said to be that of subtle body and the

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\* हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।

उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः ॥

Prāṇa abides in the heart, Apāna in anus, Samāna in navel, Udāna in throat and Vyāna abides in the entire body.

state of sound sleep (in which nothing remains in memory) is that of causal body. We move about—this is the function of gross body. We think and meditate—this is the function of the subtle body and our temperament, habit or nature, is pertaining to the causal body. In the gross body, action is important, in the subtle body, thinking is important and in the causal body stability (trance) is important. At the time of death subtle body (within which there is also the causal body) departs away from the gross body. Senses, mind and intellect—all of them live in the vital-breaths. First of all vital-breaths get contracted from all the limbs of the body. Therefore the capacity of walking and moving, capacity to give and receive, capacity of speech, capacity of hearing (listening), capacity to see (visualising) etc., all come into the heart after getting contracted. Thereafter that subtle body gets out through vital-breaths. The vital-breaths of those who go to the higher regions go out from upper holes (ears, eyes, nose and mouth) and the vital-breaths of those who go to lower regions, go out of holes of the lower part of the body. Those who depart from the body by performing Yogic exercises and Prāṇāyāma (breath-control) their vital-breath goes out along with a sound through the tenth gate known as Brahmarandhra.

### **Consumer of the Fruit of Actions**

Here whether we perform good deeds or evil deeds, do good or bad to a person, we do these

deeds with the help of this body or the objects which we get from this world. At the time of death this body and objects depart away from us, then who reaps the fruit, of good deeds and bad deeds in the next birth? If we have committed a murder of some person with our hands, then the punishment should be awarded to those hands but after death they get turned into ashes being burnt in the fire, now who shall get the punishment? We should think over it. Suppose a man is driving a car, and by mistake some person dies coming under the wheels of that car due to a mistaken accident. The driver even did not touch the person who has died but the punishment shall be awarded to the driver of that car, and not to the motor car. If it is said that it is the law that the punishment is awarded to the driver of a car, then at the time of the accident of that car, suppose a driver was standing on the footpath of the road, then shall the punishment be awarded to that standing driver? He shall not be awarded punishment because at the time of the accident he was not inside the motor car. If the punishment is awarded to the driver sitting in the car, then at that time suppose another car driver was sitting just by the side of the steering driver, then shall the punishment be awarded to that driver? He will also not get the punishment, since he was no doubt sitting inside that car, but he was not driving the car at that time. Therefore, the punishment shall

be given to that driver who was driving that car at the time of the accident. Similarly if someone murdered some other person with this body, committed a theft, ate articles such as eggs, meat etc., which are very impure and dirty, then the punishment for these evil deeds shall be awarded to that person who is acting as the director (conductor) of this body. One who says this body as 'I' and 'mine' and who has supposed himself as the owner of this body, that person shall be punished for his evil deeds.

This body is like a motor car, this is a place for residing. This body is not 'I'. Everyman tells it "my body"—just as 'this hand is mine', 'these legs are mine', 'ear, nose and tongue are mine', 'chest is mine', 'the back is mine', 'the stomach is mine', 'this neck is mine', 'this blood is mine' etc. The objects which are called mine are definitely separate from 'I'. I am not the body but the body is mine. But by mistake people say, "I am the body". Just think calmly, when each and every limb is not 'I', then how can the aggregate of such parts become 'I'. If there is one seer of rice, then each grain of rice 'is called rice and has the entire lot to be named wheat? Can this happen? This cannot take place. Therefore this body is not 'I' but by mistake we presume it as 'I'. The body is left behind here but one (the self) who calls it as 'I' and 'mine' departs from this body and then he or she (the self) has to reap the fruit of virtuous and evil deeds.



It means that he who performs an action, has to reap the fruit of that action. Who is the doer and consumer? Think over this matter. Suppose we went to some place by riding a car. There someone asked us "How did you come to this place?" Then we said, "We have come by motor car." The motor car took us to that place. If we do not give the seat to the driver of the car inside the car, then shall the motor car take us to that place? It cannot take us to that place. Does the driver of that car take us up to that place? If we sit at some place and we get seated, and ask the driver, "Please take us to that place." Then can he take us to that place? He cannot take us up to that place. Neither the driver alone nor the motor car alone can take us up to that place. The activity of carrying the passenger up to that place is neither possible by the driver alone, nor only by the motor car, but when both of them combine (unite), then the activity takes place. When there is a driver, only then the machine can work. If there is no driver, then the machine cannot run. In the same way when Jīvātmā directs the physical body, then the activities are performed by the body. Jīvātmā can do nothing without the physical body, and similarly without Jīvātmā the physical body cannot perform any type of activity. Therefore the activities are performed by the combination (union) of both the soul and the body and one who performs the activities also reaps their fruit.

There is the domination of body in the act of performing activities, while in reaping their fruit there is predominance of the self (soul). Just as during the accident if a person is killed, then in touching and killing action there is the predominance of the motor car and in reaping its fruit in the form of punishment, there is predominance of the driver. With the co-operation of the driver, the motor car kills a person and by the association with the car the driver suffers the punishment. Therefore in the doership and the enjoyership there is union of the body as well the soul (Jīvātmā). The person, who performs the evil deeds, by illegal means, by cheating and falsehood and by deceiving others, collects and earns the wealth, that wealth remains behind when there is death of his body, but the inner collection of evil deeds, falsehood, deceiving nature, fraudulent nature go along with Jīvātmā (embodied soul). The wealth even equal to a penny will not go with the Jīvātmā, and the evil thoughts and evil nature, which have been formed shall not remain behind even in the smallest quantity. Further (in other worlds) he shall have to suffer great and fearful punishment. The things which shall only remain behind in this world, for them a man spoils his nature which goes along with his own self and he calls himself a wise person. He declares that he has achieved much. He has become a millionaire in a few days. But he has actually greatly damaged the capital which is going

with his own self. If this is called wisdom, then what is foolishness? He damages the virtues which accompany him for the perishable mundane things which are left behind here. Such sort of ignorance (darkness) was not there in our country, India.

सिबि दधीच हरिचंद नरेसा । सहे धरम हित कोटि कलेसा ॥

(Mānasa, Ayodhyā. 95/2)

"Kings like Śibi, Dadhīci and Hariścandra suffered untold hardships for the preservation of righteousness."

King Śibi gave the flesh of his body by cutting it and later on gave his entire body for the protection of the bird which took refuge in him. Sage Dadhīci donated his bones. King Hariścandra sacrificed his kingdom. But they did not allow their internal ideas (thought) to get spoiled (destroyed). Those great souls gave the things which do not remain with the self and which are perishable, to others and collected very nice capital which goes with one's own self. They proved themselves to be very discriminative and wise persons, because they left those perishable objects and did not allow the destruction of those things which accompany the self.

### Improvement of Internal Thoughts

These days people do not care for internal thoughts (things). They may be very wicked from inside but outwardly they want to pose virtuous in order to win honour and fame etc., in the society. If someone points out towards their evils, they declare

that it is their personal life. But the question is, if the personal life is degraded, how can society remain good? The society shall also get degraded entirely, because society is made of individual human beings. Therefore by the improvement in individuals, the entire society can be improved (reformed). If without reforming thoughts from within, we talk highly of external reforms, deliver lectures and even receive certificates from others for our virtuous conduct, what is its utility?

तुलसी सो नर चतुर है, राम भजन लवलीन।

परधन परमन हरणको, वेश्या भी परवीन॥

Indeed a wise person is only he who remains absorbed in the devotion, purifies his emotion and forms good habit. If one makes the inner feelings dirty and gets appreciation from outside, makes huge collection of wealth, then even a prostitute is also clever to do such a job. We cannot get money from any other person without giving some thing in return, but the prostitute takes money from others freely. If we desire to attract the attention of some body, we have to show some sort of circus or beat the drum or perform some singing activity etc., then we can obtain public appreciation but the prostitute has not to do such labour. Therefore, if we perform more labour, then we shall become like a prostitute, and what else shall happen? This is in no way our prestige. Our real prestige consists in the only fact that we



become pure from inside. In the society people may consider us good or not, they may call us good or not, but if our ideas are good from inside, then there shall remain complete happiness in our inner sense, there shall remain joy every time and we shall meet with good fate after our death. The society should call us good, this is not within our power. The society shall declare us to be good or bad. But we should become good, we should not become bad—this is within our power. In fact a thing, which is really true, cannot be kept hidden for long, it becomes public. The saints have said—

भजन करे पाताल में, प्रगट होय आकाश।

दाबी-दूबी ना रहे, कस्तूरी की बास॥

"A man may worship God in the underworld, but it spreads in the sky, in the same way as the fragrance of musk cannot be concealed by putting a cover on it." If someone gives an oath to the fragrance of musk that it should not come out, even then when the box is opened, it spreads outside in all the directions. Similarly we can suppress our feelings for a few days but they get out and spread outside in the world. Persons with some sharp intellect do recognize them.

### **The determination of future (fate)**

#### **according to thoughts**

If we have to go to higher regions after death, then we shall have to purify our thoughts. We cannot go to lower regions if our thoughts, habits and nature

become pure (good). If a person, who possesses kindness, forgiveness, peace and happiness, is given the birth of a snake or scorpion, it cannot perform the deed of cruelty. A person who gives pain to others and harms them with a selfish motive, such a person goes to the womb of a scorpion or snake and to lower regions. One who shows himself in the society as virtuous, keeps quiet but when he gets a chance, he robs the other person by hiding himself from the eyes of the other person, such type of person becomes a cat. Just as a cat sits silently, keeping its eyes closed and when it looks that the cream of milk is lying open, and there is no person round about, then quickly it falls upon it because it is its (nature) habit. This habit has been formed in human life. A living being changes his nature in human life and God changes his body (form). In a theatre company a particular role is allotted to that individual who can perform that role properly. A shepherd is not appointed as a Headmaster, only a qualified candidate is appointed as a Headmaster. Therefore a person who forms his nature gentle, quiet and pure, his downfall is not possible. The reason is this that if his feelings are pure every time, then they shall remain so at the time of his death. His womb shall be determined according to his thoughts of the last time (death time). He may go to any womb, his thought shall remain pure there.

There is a story in Śrīmad Bhāgavata. Mahārāja Bharata was a very great emperor of India (Bhārata).

In the last period of his life he went to Pulaha hermitage and devoted himself whole heartedly to the worship of God. One day when he went to river Gaṇḍakī for bathing, he saw that a pregnant she-deer came on the bank of the river for drinking water. As soon as she started drinking the water, she heard the roars of a lion. Hearing the roars, the poor deer got frightened and she jumped to cross the river. While jumping, the young deer was born and that she-deer died after going a bit ahead. Bharatajī came to know that the little deer had become without its mother, so who would protect it? He took pity on it and brought it to his hermitage. Gradually by arranging fruit juice for it, he taught it to graze the grass and started nurturing and nursing it all the time. Just as there is a natural attachment of parents to their child, similarly Bharatajī had attachment to that young deer. The young one of the she-deer played, jumped, ran here and there and performed other playful activities, Bharata enjoyed its playful activities and was deeply involved in rearing it up. Sometime when it was not seen, then he became very much worried for it. In this way days passed and one day the last moment of Bharata, the old man approached. At the moment of his death he thought of the young deer, therefore he became a deer.

One, whose nature becomes pure, cannot go to the lower regions or wombs. The nature of Bharatajī was no doubt pure, he lived in forest after relinquishing

the worldly pleasures and followed various austerities, then how did he go to a lower form of life? The explanation is this that getting the body of a deer is not degradation. The real degradation is the fall of inner thoughts and ideas. Therefore, in the life of a deer, Bharatajī remembered his previous birth. There he ate up dried leaves rather than green grass. Due to the dispassion, it did not live with its mother deer because it thought if the previous type of attachment developed, then he would have to take birth again as a deer. Such a type of carefulness was maintained by him during that life of a deer, which is rarely seen in the lives of even human beings. The pure idea of austerity and sacrifice was maintained. After the death as a deer he got birth in the family of a noble Brāhmaṇa. There he was named as 'Jaḍa-Bharata'. He was called as Jaḍa (inert) because he was not attached to any person or object. The meaning is this that, the performed devotion, the remembrance of God, the performed austerity and the thought of the last moment do not go waste. Therefore, we have to be careful while performing our actions and we have always to think of God. This is a very important thing for a man. In other forms of lives, nature cannot be changed. The life pattern of animals and birds cannot be changed and they can't be led to the spiritual path. We can educate and train them according to their nature but we cannot educate them and guide them to attain salvation. We cannot give them this type of



training. This right is granted by God to human beings only. In the lives of animals and birds etc., there is no discrimination to have an inclination to God, yet as an exception, because of the impression of the previous birth or because of any other factor, they can also have an inclination to God. The reason is that every being is a fragment of God; so he is equally related with God. Therefore there is no restriction for them that they can't be inclined to God. Therefore there have been several devotees of God such as Gajendra, Jaṭāyu, Kākabhuṣuṇḍi etc., among animals and birds also. If we spoil our habit it will certainly lead us to lower regions and lower wombs. There are two factors by which we can escape lower regions and lower wombs. (i) Selfless service to others, (ii) Remembrance of God. These activities can be performed only by a human being and by performing them, a man's life becomes successful. He who harms others, harms himself and he who does good to others, does good to himself. No one can cause injury to others without causing injury to himself. For example—a man first becomes a thief, then he commits a theft. If he tries to commit a theft, he may get success or not, but he becomes a thief viz., he holds that he is a thief.

Death is inevitable, Even the slightest negligence on our part can lead to lowest of regions and wombs. Presently we are in possession of this human body. Therefore during this body we should perform such

activities as may not lead us to lower regions and wombs. We should always remain alert. If we are ever alert, how can we go to lower regions and wombs? Therefore we should with very much awareness and carefulness pass our life by being engrossed in the welfare of others while performing our duty and we should continue to remember God and meditate on Him.

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